

Reactionism

The Science of You

John D. Boyle



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REACTIONISM

THE SCIENCE OF YOU

BY

JOHN D. BOYLE ✓



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PREFACE

ME

SINCE my earliest years, human beings have exercised a great fascination for me. As a youth the forces that motivated them engaged my lively curiosity, and at an early age I was poring over the complex reasonings of Descartes, Locke, Berkeley, Hume and others who had ventured into the immense study of mind.

At the age of nineteen, I ventured to give lectures upon various psychological subjects; and, thanks to the very general lack of understanding of things mental, I found my explanations well received by others, though in my own mind, I knew that my knowledge was scanty indeed.

The idea that led at last to the publication of the present effort was this: That the world, being subject to the laws of the universe, contains, if we could but understand and know, the entire principle of universal law, and that the human mind is

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governed in its every manifestation by laws as certain as the laws of heat or motion. I felt that there must be some basic principle which could be known by the same mental process by which we know the force of motion, and it is such a system that I have at last observed in what I call the theory of life ether.

Not being a psychologist in the accepted sense, my profession being a writer and diagnostician of advertising, there may be some lack of scientific verbiage in this discussion. However, I find that most folk share in this deficiency, and so I feel that the effort may perhaps serve them better if expressed in the simpler language of one to whom people are a wonderful hobby, rather than objects of vivisection purely.

I am sorry to say that there is a moral in this book—for it is impossible to divide mental and moral laws. Understanding of others always creates love of others. More perfect reason always creates a finer sense of justice. Knowledge of life and its laws cannot help but show the eternal nature of life. So that although I talk in terms of fact rather than of faith, the latter cannot help to come home to you in greater measure than before.

PREFACE

The atheist, especially he who nurtures and fondles his atheism because of his smug vanity in feeling that he is thereby unique and superior, I advise not to read this book. For if he does, he can no longer be an atheist and still claim the ability to reason. To deny his future life he must deny his existence now.

I could say quite a little more, but since your interest in me is very small I will commence the more absorbing subject of yourself. I only hope you will derive the inspiration from it that I obtain in presenting it to you.

BOYLE

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PART I
REACTIONISM
THE SCIENCE OF YOU

INTRODUCTION

YOU

FIRST of all, I am interested in you. You have bought my book or you honor me by reading it, though I may give you nothing more than you now possess. You may not be aware of your possessions, and I may have the pleasure of discovering them for you, but I may never know how immensely rich they are nor how much joy and happiness you gain from them. Never have I met any one in whom I could not find something to enjoy and think about and like—for just to try to understand others is to find riches in friendships and wealth in comradeship.

I know more about you than you would think, since we have not met, and as far as I can I will try to dissect you so that you may know yourself better than before, and knowing yourself, know others and the forces that govern them.

And is it not true that when we just honestly

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know ourselves and act in accord with our clearest eyed judgments that we are happiest? I know a man who believes that the schemer is the one who can obtain the most in life, and so he schemes all things, feeling he is very shrewd. But he also feels that others are schemers, too, and he is always hunting behind their most frank and honest statements for the trickery he feels must be there. So it is that the truest people he comes in contact with are the most shrewd in his judgment, for he cannot see through them hunting as he does the things that do not exist. This man is not liked very much, but the few who understand him get along very well with him, for they can leave something unsaid for him to guess at, and this makes him feel that he is very deep and very perspicacious.

We are so much simpler and more transparent than we ever guess, and often others do see us with far greater clarity than our vanity permits.

Your mind is much easier to understand than you now think. All things simplify themselves as their component parts and their relation to other things are understood. There is no mystery about mind. It is a natural operation, as understanding of it will show. Do you suppose that there are

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laws which contravene those visible to the mind on earth? Do you suppose that the security and permanence of these laws can ever be questioned? And so with mind. Its laws are as certain as the laws of nature. Its results are as certain as the manifestations of nature.

All we need to do is to know and obey them, when we find, like a wonderful revelation, that our worries and fears are groundless and that life is simple and free and full of hope. The petty things are seen as petty. The fine things are seen as fine. Just truth, but what a power it wields to guide and strengthen us.

As there is no principle of the universe to which the earth is not subject, so on earth have we the meanings of all things, could we but grasp them. Slowly we understand, and discover, but the Great Discoverer has ever preceded us, and so may we explore with freedom, knowing that the search for knowledge is a human privilege.

Time was when analysis of one's mind was considered an irreligious peering into the ways of God, but truth gradually destroys the disrespect of superstition. Today we find in greater knowledge and understanding a clearer conception of

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the limitless power and intelligence of the Almighty. We find above all that great humility which is bred in recognition of powers which guide us and give us being, but which we never transcend.

Mother Nature is sometimes very subtle in the way she secures her ends. You and I feel that we are masters of our own actions, and to a certain degree we are, but you will still notice that people love and marry, hope and hate throughout the ages. You will also notice that we eat and sleep and work and play and have a great number of other customs in common which are not ordained by ourselves.

Sometimes we seem to be lifted up to a new plane of observation, and we view our own intensities with the humor and paternal tolerance they then deserve. Our exaggeration of values is very amusing, when we are not absorbed with the seriousness and pathos of reality.

These experiences, these intense purposes and anxious hopes, we have in common, but there are mental forces which combat these intensities if we wish to exercise them.

The laws that govern your nature and your mind are no different from the laws which govern the

YOU

thoughts of other people. Knowledge of these laws will give you an insight into your actions that will simplify your entire understanding of yourself and will enable you to obey the laws of your mind.

You are a wonderful being—an intelligent, thinking being—but only knowledge of the limitations of your powers will lay a true basis for their greatest exercise. Obedience is the measure of mastery!

Obedience to the laws of physics has built bridges, made birds of men, transported voice for thousands of miles through the air. Obedience to the laws of physics will some day transport faces as it does voices, for light vibrations are no stranger than the vibrations of sound! It will some day make gold, for as the actions of nature are foretold for hundreds of years in astronomy so it is no stranger to foretell the actions of nature in chemistry.

Obedience to the laws of mind can make of mediocrity mental power; and of mental inertia, inspiration. Obedience to the laws of mind can give understanding of other minds, removing disputes, inspiring action, foretelling results.

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Obedience to the laws of your mind can give you power, happiness, vision, courage and the greatest of all strengths, the strength of resignation.

Your mind is a delicate instrument which even the most careful of us see imperfectly; we grasp only a fraction of its wide extent. Many are the observations still to be made; many the truths still obscured, but much has been achieved in understanding and great is the need for this knowledge. Too little is still known. Too easily do the latest mental "sciences," "cures" and fictions find a hold. Too long has a sounder viewpoint in understandable language been delayed.

It is believed that Reactionism will give you a deeper understanding of yourself. Frankly, can there be a subject of greater interest?

CHAPTER I

YOUR SELF

No matter whether your name is John or Mary, you know yourself for yourself—well, that is, you know you have a name, a sex, that you were born of certain people, in a certain place, that you have lived at this house or that house, that you have done this or that and you contemplate doing this or that. In other words, your idea of yourself is an idea of other things!

Even your imagination—wonderful, limitless thing—is but a sequence of mile-a-minute pictures of places and of actions; and even these actions are directed toward things—material things—physical sounds like words or physical acts like sleeping.

Even your emotion—strange, dominating power—is but a sensation understandable only in terms of other things or folks. Your love—how

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meaningless it is when it is not directed to another. Your hope—how empty is it when no picture of physical satisfaction occurs. Your faith—how impossible it is when you cannot imagine your God.

And so your mind, as far as you can see it, is only a number of perceptions and actions given meaning by the real things without. These objects, these motions, these forces that you know or conclude by means of your five senses are the things of which you are conscious—but your consciousness itself, you ask—and thus we come to what is really your mind.

When we are unaccustomed to self examination we feel helpless before this wonderful power of ours, this consciousness, this marvelous self, so strange, so complex and so inexplicable at first. But while it is a power that is beyond complete explanation so is it one that we can understand very largely by comparing it to those equally inexplicable forces that we see in nature.

Let us picture a billiard table—this is enough to create in your mind the green of the cloth, the white shining balls, the vague surroundings which as I speak of them take shape. Now picture the lights above the table, and the illusion is complete.

YOUR SELF

There are many ideas that come to you of which I am not aware. For instance, you probably know the location of the billiard table, the color of its woodwork, the position of the balls; you may also picture certain individuals that stand by it, and so on—for these things, if they are in your experience, must come to your mind with more or less clarity.

But now picture the player. His eye along the cue. He propels the ball. It hits another, rebounds on the cushions and ever more slowly approaches a third ball—no, he missed.

If you are a billiard enthusiast and if the time and other considerations are proper, you now feel a desire to drop this book and play! Your interest of a paragraph or two ago is now diminished and the thought of a game allures. But you will hardly do it, for even the game cannot vie with your interest in yourself.

But now, in the motion of the billiard ball: There was no power within itself to move. The player gave it Motion, but once it was given the force of motion it continued to roll until the counteracting forces of friction and gravity absorbed its power. The motion did not become apparent until the ball

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moved—motion, the force, required the ball, the object of its force, to manifest itself. And no force in nature is observable to us except in its movement of physical things.

This, you say, is obvious: power is certainly impotent if there is nothing upon which to exercise itself. What sense is there in force or energy if there is no resistance to overcome?

And you are right—and in this observation of yours is the only rational viewpoint of your mind. What reason for consciousness, if there is nothing to be conscious of? What sense in awareness if there is nothing beneath this faculty of which to be aware.

Your consciousness is therefore the force—like the motion in the balls—which under certain conditions is imparted to some non-mental agency of which we will speak later.

The motion which we saw in the billiard ball is part of the total energy in Nature, which scientists have proven may change its form as it is communicated to various kinds of matter. In other words we may trace back the motion to the muscles of the player, thence to the nourishment he had to have to give power to his muscles, thence to the

YOUR SELF

growing grain, the labor of the farmer, and so on, and we will see the actions of many energies—chemical, electrical, gravity—all of which have lent their aid in the ultimate motion of the sphere by their changing one into another.

Similarly with mind, we have a variety of forces: Will and Attention, Judgment and Imagination—and we easily see that these may change one into another. If we Reason, we create new forces of Understanding. This new energy of understanding in turn creates a force of interest, which again may change to the power of attention, emotion or pleasure.

While it is speculative to say what energy is, we still can direct it to new objects. We may create a new kind of energy, converting, say, the chemical action of the contents of a battery into the electrical energy of a wire.

And so with mind. We do not need to inquire into consciousness in order to formulate laws governing the forms consciousness may take.

Before the wire is magnetized it is a thing without electrical force. In the same way, before a previously known idea is recalled by you, it is a thing without conscious force.

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In the case of the wire, its electrical energy will attempt to seek an outlet. In the case of your mind, the idea recalled by you will also attempt to seek an outlet.

The energies of nature are manifest in the reactions of the objects in nature. The energy of consciousness is manifest in the reactions of ideas.

The reactions of your mind form your individuality. Your experiences and the way you react to them, form your character. To you is left the way in which you may react, but there are many restrictions which you may never overcome; restrictions, too, of your own creation. One of the important limitations is your demand for reality.

CHAPTER II

YOUR REALITY

You would never admit that you do not exist, though some profound philosophers have tried to deny you material reality. You think, so you exist, said cautious Descartes. But you believe you are a real being, not only because you think but because you find confirmation in Nature. If you shut your eyes and imagine your hand, the mental picture is indistinct and unreal. Now open your eyes and add the physical forces of light to the mental force of imagination or perception, and lo! there is a real hand.

Further than this, however, you appreciate that things only affect you as they seem real. In your dream, you have a greater sense of reality of imagined things than you have when awake. In your nightmare the sense of reality is strong, making you perspire with the effort of running, or

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making your heart palpitate as you grapple with the robber. To a higher degree even than this, does the sense of reality come to the hypnotized subject when he is told that he is a maiden fair. But never is the sense of reality so strong as when you are in contact with the objects of your sense or the conclusions of your reason.

But, as experiment has shown, a man in a hypnotic state cannot be forced to destroy himself, nor will he commit a serious crime. There always remains a spark of consciousness by which he senses the unreality of his rôle, just as there is always a waking force of consciousness to guide the sleep-walker, enabling him to distinguish the real from the unreal. Even the lunatic who says with emphasis, "I am Napoleon," recognizes his fiction and naïvely betrays it in his very emphasis.

We conceive ourselves as real beings and we see the objects of our senses and the movements of our muscles as real things. Any ideas beyond this, unless they be based on conclusions reached from these sources, or unless they are the only opinion we can draw from previous conclusions, seem unreal to us and are refuted.

If you can destroy the reality of an idea you de-

YOUR REALITY

stroy its entire sensory, active and emotional effect. If your love is considered as an unreal thing, nothing is left but an abstract idea of love—the empty, meaningless shell. Even the reality of art must be felt to make its unreality of æsthetic value. We believe the real thing, and know the unreal thing as a chimera of our imagination. We classify all things as real or unreal, as true or untrue, as existing or nonexisting.

Matter exists, and it does not require philosophy to demonstrate it to the man who can see the nail or the hammer. And natural forces exist, as any man will agree who has mistaken his finger for the nail.

Mind exists as every conscious being must admit, unless they deny the existence of the very thoughts by which they make the denial. Finally, Self exists, for you cannot see my idea, or I yours. You are apart from me, moved by your consciousness, not mine.

This desire on your part to make things real to yourself is one of the important laws of mind. The greater reality things have for you, the more they influence you. Could you invest the experiences of others with the same acute sense of reality you

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give to your own experiences you would have a tremendously larger source of experience upon which to draw. But as the child does not know the reality of heat until it touches the stove, so we adults give but part reality to the lessons of history or biography. The youth does not heed the advice of his elders, for he is not adept enough to think a reality he has not felt. He cannot feel their experiences with the force he would know were he placed in a like situation.

We know we think, because we find confirmation in the world and people around us. In our every thought we recognize the necessity of reviewing our conclusions in the light of the outside world. Our imaginations are unlimited in the pictures they can draw, or the ideas they can conjure, but we know how absurd our unfettered imaginations may be, real as is their existence. So we turn to reason and judgment to check them, while reason in turn looks to the outside world for facts and ideas by which it may turn imagination into constructive channels.

As we shall see, the desire for reality is the principle of mind by which need for a brain and body is justified.

CHAPTER III

YOUR BRAIN

YOU do not think with your brain and psychology has too long suffered from the fact that an exaggerated importance has been given to this complex organ.

If you will to move your arm and it moves in response to your thought, it is a blind conclusion that states that your mental force of will is turned into the physical force of motion. If your arm had been immovably bandaged for a month and the bandages then removed, you would not be able to move your arm at will, but still the same force of will would exist.

Similarly if you had been confined to your bed by illness, and had been unable to take nourishment, all the forces of your mind would be unable to raise your body from the bed.

The physical actions of your body are caused by the physical energy latent in the food you eat

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and the water you drink. Your mind has power of direction only and never of cause. Mental forces are not interchangeable with physical forces.

Your brain is as physical as your arms or legs. It is given energy only by physical forces and never by mental forces. The man who has from birth been blind possesses no conception of light, not because his mind is impaired, but because he has no physical agency for the transmission of this physical energy. If you remove certain parts of two men's brains at the rear of the head they will each lose the power of sight, but they will not lose memory of lights. And he who has been blind from birth will still believe in light and sights from the description of his friends. Who can deny that his understanding of visualized beauties may not transcend that of the man whose eyes are perfect?

The brain has nothing to do with mind except as the forces that come to it are directed by mind. The nervous system is but a receiving and sending agency for the physical forces of heat, motion or chemical affinity of which the brain is the central organ. The forces that come to the brain may be directed or diverted, but never destroyed by the mind.

YOUR BRAIN

If the mind elects not to direct a physical force, the energy will traverse the channels through which mind has previously directed it, giving us the unconscious or semi-conscious actions of walking, moving the eyes in reading or the mouth in talking. To this degree alone does the brain become a source of action without the assistance of mind.

The brain is not conscious. You may destroy a man's sense of reality in things seen by removing a portion of his brain, but you do not destroy his consciousness of sights described to him.

Nor is the brain the storehouse of our memories. For, without consciousness, unaffected by consciousness, and subject only to physical forces, the brain can perform no greater function than that of a vehicle of transmission of physical forces. If the brain were the seat of memory, mind, to remember a thing, would have to guide the physical force to the particular cell of the brain. This presupposes that it knows the object of the search before the brain is even motivated!

The brain is a limitation of memory rather than a cause of it. If we relax and use no physical effort we find our memories clearer. In age, sickness or

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at the moment preceding death, when the physical organism is at its lowest ebb, memories pour into mind with a rapidity and clarity that is amazing. Under the spell of drugs which atrophy the brain we may remember incidents entirely beyond recall when our brains are active.

What, then, the purpose or value of the brain? Why this complex apparatus? The answer is this:

By its nature mind seeks Reality, the existence of things; and Truth, the relation of existing things.

Mind, of itself, feels itself to be real. But it finds no Truth in its reality except by confirmation of its relation to other things and forces. In man, mind is given the assistance of a brain to change vibrations into sights and movements into feelings and substances into tastes.

This very force of reality, the mind's necessity of this force, makes it necessary for the mind largely to limit its observations to the forces which affect the brain. The formation of a real personality, demands that the objects and actions of the personality be real. Therefore the brain is our source of real sensations and the vehicle of real actions, and as such limits the mind; but only by the

YOUR BRAIN

volition of mind and never by an act or cause of the brain.

But, you say, many relations exist between mind and brain. The mind may be aware of the influences and real objects which affect the brain. And the mind, by its direction of physical force, may control the dispositions lodged in the brain. If the mind can direct physical force, then there must be some connection. What is it?

Before we answer this, let us turn to a study first of this world of matter and energy in which we live and then of our world of mind, knowing more of the connections of our ideas.

CHAPTER IV

YOUR PHYSICAL WORLD

MOTION, gravity, heat, chemical affinity—all natural forces—are invisible and inexplicable to man. They are known only by their action upon matter: by falling streams, by changes in the density of air which we call a rise in temperature, by the attraction of matter to matter.

We know nothing of matter at rest. Matter is always subject to this or that kind of energy. The earth itself is in motion, and all that is in it. Since we must believe that matter as it exists upon earth so exists everywhere, we must also believe that matter everywhere is always and constantly subject to energy.

We speak of different kinds of energy, but we will see that we can find no difference in energy, except as it is manifest in different kinds of matter. If we drop a stone to observe the force of gravity, we know that gravity expends itself as the stone

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falls, while new forces of motion, heat and friction are generated, which are of exactly the same amount as the gravity force which is used up. The quantity of energy never changes, no matter how it may change its form, and it never changes its form except as it finds resistance in matter. The action of energy upon matter finds a reaction which is both a change in the kind of energy and in the relation of matter.

There is no connection between one form of energy and another. The force of motion in a billiard ball has no connection, as a force apart from matter, with the force of gravity exerted upon the table. All connection between forces is by means of matter. Thus if a moving ball hits another and puts it in motion, the motion of the second ball has no connection with the motion of the first but was created by the contact of the balls—of matter. The force of friction created by the motion of the balls and evidenced in the faster motion of the particles of air and of cloth, in turn was created by the action of matter upon matter. The relationship of energy therefore can only occur through the relationship of matter. There is no connection between forces, except as there is connection of matter.

YOUR PHYSICAL WORLD

The only relation in nature is that of matter, and because there is an observable harmony in all natural manifestations, it may be stated as a law that: Matter in any form is related to matter in all other forms.

To prove this untrue, it is but necessary to show any types of matter which are unconnected to other types. And the chemist will demonstrate that matter, when reduced to its smallest units, will show a unified system between its basic elements. So mathematically perfect is this connection that elements have been almost exactly described even before they have been discovered, as in the case of Mendeleeff whose prediction as to the properties of germanium were later substantially confirmed. All matter is related, particle with particle, and though energy may change the relationship, it can only do so by forming new relationships between the particles.

To show the relationship between matter and energy, let us consider sound, which is manifest in the vibrations of air (by alternate condensations and rarefactions). A soundproof room is an air-proof room. Because of the nature of its physical medium, air, sound travels at the rate of 30 to

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8,000 vibrations a second when perceived by the human ear. Now consider light which is a vibration of a finer form of matter (luminiferous ether) and we find the terrific speed of 800 million million vibrations per second when perceived by the human eye.

And now to consider consciousness, with its speed and scope, its rapidity of change, its tremendousness of capacity, the question confronts us: What form, what fineness, what nature of matter, if any, is the medium of the energy of thought? Luminiferous ether permeates the interplanetary space; Planets travel through it with ease and rapidity. The earth penetrates it at the rate of 19 miles per second. There seem to be few limitations upon it. What then of the substance by which consciousness is connected?

CHAPTER V

YOUR MIND

WITH these facts of natural energy before us let us consider your mind. Its power to will. Its faculty of reasoning. You instantly recognize that your mind is a form of energy. Different from natural energies, truly, for natural force is manifest only in matter, it *cannot be seen or felt* but only understood or guessed at as it moves matter; while *your mental force is itself felt* and if it motivates matter you are certainly unaware of the matter.

You see your hand moving or your legs walking and you feel that the force that energizes them is your will, but, as we have already seen, you also know that if you cannot take nourishment and become weak, your legs will not obey your will. In other words, it was physical force, generated by food, that moved them, and only the guidance of this physical force was left to your will.

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Therefore the forces of your mind are limited to the guidance of your body, not its motivation.

If you look at a rolling ball, you do not see it move. You only see it disappear from a certain point as it appears at a new point. The power of sight never sees moving objects but only objects in various changed positions. From this the mind concludes: first, that the object is the same in each new position and, second, that it has rolled through the intervening space, rather than ceased to exist in one spot and been created in the next. The idea of motion or any physical force is thus a mental creation given reality by the necessity of this conclusion.

The conception of motion is therefore not a conception of the brain but of the mind; and if we limit our study of the mind at this point to motions or other forces we shall be better able to see that the mind as we now study it is entirely apart from the brain.

Some time in your youth, you conceived the idea of motion. Thereafter it remained with you as a memory. It is not a new thing to you for you feel that you have thought of it before. You have a memory for motion.

YOUR MIND

But the idea of motion is a mental thing and not an action of the brain, so that your memory of motion has not existed in your brain.

Nevertheless it has existed somewhere, for your idea of motion today has not been continually in your mind since yesterday or the day or month before.

It has not existed in the mind or in the brain.

Similarly your ideas of hope or faith or attention—all of them mental, not brain, creations—are of a certain character within you. Your ability to think them whenever you wish, while you may forget them whenever you do not wish to recall them, certainly shows that the disposition exists somewhere for their reproduction. If not the brain nor the mind—where?

Still another observation before this answer: You believe that Love and Faith are good qualities, that Hate and Despair are injurious forces. In other words, your ideas are *connected* to other ideas. But none of these beliefs have been created by the brain or are a reasoning process of the brain. They cannot be seen or felt or heard. They were created by your mind. They were thoughts purely. But once the thought has existed and then been

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forgotten you find that the thought of love awakens the idea of its being a good quality. In other words, the disposition to remember ideas in relation to other ideas exists somewhere, but not in mind or brain.

No idea as a purely mental thing has any connection with another idea. The connection exists in some other agency, for your idea of love and your idea of good were two mental creations, finding a connection by a third idea, expressed in the thought love is good. No one of these three ideas has any mental connection with any other one. The connection exists not in mind or brain but in some further agency.

In physical things, we see only the objects which we call forms of matter. We realize that these forms of matter are moved and their relationships changed by physical forces, but we can only grasp the reality of these forces by an act of the mind. We never see them.

When we examine mind, however, we find the situation is reversed. We are aware that mental forces are at work in all our thoughts because we feel them, while we are never aware of the mental

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matter which retains the disposition by which we remember.

In the one case, we see the matter and conclude that forces move or change it; in the other case we feel the forces and conclude that matter is moved or changed by it; since memory exists for abstract ideas. This matter Reactionism calls Life ether.

CHAPTER VI

YOUR LIFE ETHER

THROUGHOUT the universe exists an ether so fine that it may pass through all other substances. It is not subject to any matter nor can it affect any matter.

It is related to itself, and there is no sensation or thought, no idea or hope for which there is not a counterpart in the form of a particle or combination of particles of life ether.

Consciousness is the process of discovery of the latent idea in ether. Motion, if it could think, could feel the stone or stream or marble. So consciousness motivates ether, finding itself only through the already existing nature of ether.

Operating by ether, consciousness is limited in all its directions by ether and can not transcend the relation it finds existing. If you give motion to the billiard balls, their position when they

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come to rest determines the point where motion must next be given them. Similarly when consciousness has become aware of a group of ether particles, this enlarged knowledge governs the point where consciousness will next activate them. The only difference is that the balls govern motion in its relation to space, whereas ether governs consciousness in its relation to meanings.

Your thoughts are limited or extended by your previous thoughts, but your consciousness is not limited in its power to add to any previous thought, for ever new consciousness of new relations of ether takes place.

Ether is a form of matter whose nature is subject to discovery only by mental force. Without mental force it retains a latent consciousness which is unconscious, as oil or coal retains a latent form of heat which is not hot.

Life ether is an universal substance, unmovable, unbreakable, unchangeable by physical force or matter. Physical force or matter may go through it, without changing its relation, as a pane of glass may pass through light without changing its relation.

To ether, however, Reactionism gives the power

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of awareness when motivated by consciousness and awareness does not necessitate any change upon or resistance to physical force or matter.

The connection between mind and brain—or, more properly between ether and brain—is one of coexistence. Ether thus may be conceived as more of a spiritual than a physical substance; and it will complete the trinity of man when we see that this substance is the basis of life itself. That life is manifest in this spiritual matter which exists everywhere, which retains a latent consciousness, which is the connecting principle of living organisms and of thought, which is indivisible from consciousness; indivisible from the whole universe or from the individual man.

There might be one objection raised to the principle of life ether which would be stated as follows:

If coexistence is the only connection between mind and brain, how is even the direction of physical force controlled by mind?

The answer becomes clear when we approach the problem by considering the individual organisms that make up the human body. The physical matter of each organism is coexistent with life ether.

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We saw in life ether the relation of particles. Coexistence of each particle with each particle of physical matter is a necessary conclusion to coexistence of the sum.

If now physical matter exists in time and space with certain units of life ether, its relations to itself are the same as the relations of life ether to itself. This order in animate matter is unchangeable as long as it coexists with ether; and physical forces are governed by this relationship and cannot change it.

The direction by mind of physical forces is therefore through the coexisting relations of physical matter.

Life is perfect, and the relations of ether by which it manifests itself are perfect. Life is our highest force. Mind, which is life's awareness of itself, may be incomplete and may therefore be imperfect.

Mind never changes the relation of life ether, it only discovers it. Mind cannot change the coexistent matter, or the coexisting action of physical force. There is in other words a corresponding mental conscious force for every physical force; they coexist. As humans, we control a slight

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amount of conscious force. Only the Almighty Consciousness controls the total forces of Nature.

Consciousness in man, however, is a matter of growth; whereas physical forces are fixed. Consciousness is subject to error in associating of its facts. But consciousness ever seeks reality, which is its adjustment to the fixed laws of nature. The perfect consciousness may transcend these laws in a sense only by a perfect obedience to them. The function of the brain is to serve as a channel for the flow of physical forces. The mind can direct them only insofar as it subjects itself to its own laws which are coexistent with external laws.

Understanding is a growth, while physical laws are fixed. It is a law of mind to grow as it is a physical law to evolve new combinations of matter.

While mind can refuse to cognize reality, it can do so only by acknowledging unreality. While the existence of real things can be denied, it is possible only by denial. This requires, however, the act of denial or, in other words, the first assumption of reality. It is an attempt to destroy a belief with a belief, which is impossible without denying the very existence of the power to think.

If we consider that life ether is in a related form

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within the individual, then we must see that each animate cell can have connection with another living cell only through the means of life ether.

If we choose to become aware of hunger and our conscious process proceeds to make a decision to eat, the physical forces set in motion will coexist with each change of mental force. With our decision to eat, the physical forces will become manifest in the movement of eating.

Through all our mental processes are coexisting interchanges of physical force, and hard to grasp as such a coexistence may be, it still is no stranger than the coexistence of motion and matter as seen in the rolling ball. Neither the motion nor the ball are destroyed when they are separated. Nor is the physical or mental force engaged in eating destroyed when you have finished eating and think of other things. New forces are created from the old and they are created in the same amount. But neither mental nor physical forces are ever destroyed.

This is more easy to grasp if we will but remember that living cells have their entire connection and being in the relation of life ether; that as soon as the coexistence is destroyed the physical

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matter which forms our body and our brain become subject to physical forces without our control and soon pass away as the chemical changes occur.

The body places a limitation upon the mind, only because mind seeks reality; and, seeking reality, must turn to the objects presented to the senses. Thus does consciousness learn of things outside itself, learning slowly and with effort. Thus does consciousness leap to achievement and to action, while a cumbersome body half-heartedly and heavily turns in the direction which mind would have it go. Thus is imagination rapid, painting the acts and situations of weeks in a few moments; but only at the cost of reality, for in imagination mind removes itself from the clumsy brain which ever halts it, and to which it must ever turn while it is bound within this human form.

The brain is the means of confirmation by which the mind knows reality and sad, indeed, is he who cannot accept this confirmation and who cannot bring himself to believe his own senses. He must then doubt his own existence than which fear nothing is so annihilating of progress.

Do you suppose that wine or drugs really affect

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your mind? That these chemicals actually change your consciousness? No. They affect the physical brain and distort the objects of your consciousness, and since the brain is the source of real affectations your mental pictures will to that degree be distorted. And where, by a disease of the brain, a man becomes a lunatic, do you suppose that his mind or his life ether is disarranged? No, his brain may be devastated by disease, but the relations of his mental ether are unchanged—and death will free him from his earthly imperfection.

The brain may distort the facts that it faces if it is not normal. In fact, it distorts all facts, by giving us perceptions that are only a part of the possible perceptions of mind, as there are sounds more delicate than our brains can transmit. But still it is to our brains and body, and their perfection, that we must look for perfect objects as far as it is in our power to perceive. The formed reactions of our brains to physical forces, without conscious direction, is a matter of vital import in our health and habits.

Finding the relations of our life ether forms the search of consciousness for Truth. All knowledge, like all nature, resolves itself into a complete sys-

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tem. As humans we have part knowledge only, which gives us part power, incomplete memory, imperfect understanding. When we find Truth we recognize it. It fits in with all our experience and knowledge. But when a new fact contravenes a truth we already have, we know it for error and search for its true relation as a fact. Nor are we ever at a loss to find corresponding ideas to which it is affiliated.

Error does not really exist. Error is improperly related truth. The evil in human minds disappears with no greater force than that of understanding. That two and two are five is improper relation. The beautiful truth of love can be distorted into evil by relating it to facts which are not a true relation. The inspiration of hope can be destroyed when hope is related to improper desires. The relations of life ether are perfect. It is only in limited knowledge of these relations that man is impure or erroneous as an individual.

If we were to know all the relations of life ether, as some day we may, we will have complete understanding of all things. We shall be perfect in memory, because all associations of ideas will be complete. We shall know degrees of fineness in

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perception that earthly minds can never encompass.

Today we have some inkling into the laws of attraction and motion, but then we shall know the laws of love and life and hope and charity—for with every fact of knowledge comes greater mental powers of knowledge. We can not see opportunity before we have seized other opportunities, for until then we do not know what guise opportunity may take. The schoolboy reads his proverbs with doubt and ridicule but he grows and learns and finally makes them his central precepts, for now he knows they are true and he sees their hidden wisdom.

So with the business man: he scorns the efforts of his competitor for he knows by experience the things that give his product quality, and he further knows that his imitator can never catch up. So with the creator of any new thing: he is a better teacher of his creation than any follower, for the results of his reasoning are seen, but the long and tedious effort is never achieved by his follower, for the need is not there.

Deep in the heart of every man and woman is a consciousness of a power so great and so vaulting that they know if they would but exercise it they

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would tread new paths of power and accomplishment.

The things which hamper this strength of purpose are fears of many kinds, the influences of environment, the deprecating views of others, the great force of mediocrity—perceptions which, though known to be erroneous and limited, nevertheless are allowed more or less complete reaction.

The greatest deterrent influence is perhaps the fear that others might scoff or belittle the expression of strong purpose, an influence which is trivial when we consider that this consciousness of force is human and that its expression will find in others responses of respect and hearty acclaim. It is a force which will compel admiration, for it is a relentless and unchanging force in human nature, which others must recognize as quickly as ourselves.

You as an individual with unique experiences and an unique personality have within you the power of doing things unlike others. If the power is one of service you will be sought if you but exercise it. Your individual ability is needed by the whole, for your powers are a part of the universal knowledge. You may fail to see it; you may scoff or belittle yourself but you cannot hide it forever,

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and it only awaits the spark of recognition to set it off and give you greater happiness in labor than you have ever known.

There is no thing in nature that is not subject to laws, and there is no thing in mind or life that is not subject to laws. Love, faith, hate, all have laws of their own which cannot be contravened. All find relations in the great system of life ether and only when consciousness obstinately views the limited field of the brain does inertia, hopelessness and despondency occur.

Thus by an apparently inexplicable insight does the man of limited education seem to tower in his wisdom above the academician; thus do people trust their "feelings" which they would have difficulty in putting into words; indeed, any form of expression seems to rob their feelings of their penetration. Thus do we receive religious revelation; seen in the laborer as quickly as in the cleric.

This mind ether, this soul substance, is all knowing. Can you remember a thing for which you did not have the ability to understand? Is the substance of your thought ever found wanting in its ability to record facts and faces, sights and sounds? That which is true: do you not always recognize

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it? To you is given gradual revelation of your self, which is all knowing and all perfect. Within yourself is the matter of all understanding and of perfect consciousness. That we have not completely discovered ourselves is the answer to human ignorance. That we relate knowledge improperly is the answer to human sin and error. That we are imperfect in understanding is the answer to human hate, fear and sorrow. That perfect understanding knows no fear, hate or sorrow is an observation that shows us the ignorance of fear, the error of hate, the needlessness of sorrow.

The inspiration that comes with our mental creations, the sense of discovery that transports us to realms of intuition far beyond the efforts of our will, are flights of consciousness along the true paths of ether. Oh, that they could endure; that we could prolong them! But, no! We must confirm their truth, their wisdom, their understanding with the real evidence of our sense and brain.

We can never be certain of the creations of our own minds alone. We may exercise faith in erroneous as well as proper directions. The discoveries of our own brains can not be put forward as new convictions until we see the discoveries of

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others. We can not be sure of motion until the manifestations of motion are many times repeated. Nor can we be sure of the objects of our faith without confirmation of them in nature.

If we lived in a world of our own, creatures of mind only, we would not know ourselves as real. It is when eyes give us the power to see others and ears to hear them, that we become aware both of our similarity as beings and our individuality as units in the existence of beings. It is when we converse and find our meaning is understood by others that we recognize that others are constituted like ourselves. It is when we realize that the form or relation of our life ether gives our power of consciousness its particular meaning and sequence and that a similar form or relation must exist in our friend's self when we explain a situation to him, that we recognize that he is part of a total system of being of which we are also a part.

It is when we realize the universality of the life ether system that we fully recognize our duty to other beings and theirs to us—that we see there is a brotherhood more deep and abiding than any we have heretofore understood. We see that a man's understanding, not of physics, psychology,

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business and navigation, but of sympathy, love, honor, virtue, compassion and service are his measure as a man. He may indeed reach this understanding through physics or psychology, or commerce, for truth is everywhere evident, and the purest forms of consciousness are the ultimate result. A man may reach wisdom through avoiding or meeting the results of ignorance. Sin or virtue will each teach the wisdom of virtue. Love and hate will give a man recognition of the beauty of love, one by the prize of joy, the other by the scourge of pain.

Some may know the truth of everlasting life by a revelation within them; others by seeing this eternal principle in all nature; still others by deduction in the nature of their mind. To others, whose minds are blinded by a limited vision, is given the reality of death with which at last to know the certainty of their eternal existence.

For if a man realizes the necessity of a physical counteraction to his conscious thought, and also that the starting point of his consciousness is governed by the relation of life ether, he must see that this relationship cannot but continue. For it is not within his conscious power to change it. And

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life, which controls it, is itself controlled by it. Life cannot destroy that by which it exists, nor can life be destroyed by that which controls it. In life is the everlasting force of animate existence. In ether is the everlasting substance by which life manifests itself in given directions and forms. Consciousness, which is life's awareness of itself, is an evolving development within the individual. The material body merely coexists, now in the form which clings to us—then in the form which greater understanding shall show us.

The entire principle of understanding and the answer to man's every inquiry is awaiting his present powers of observation, imagination and reason. If with humility and care, faith and logic, hope and fact he will diligently search, the perfect understanding shall be his. "Too far ahead of the times," it is said of prophets in religion or politics or science, and in these words the unthinking even show their faint perception of a great truth. Human understanding is held back by the very ignorance which it fears to overthrow because of its reality. But it is to these leaders, pioneers and martyrs that we must look for awakening of finer, bigger understanding—for even the most lacking

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in prophecy must feel within themselves the germ of any great truth.

This is the spark that is touched by the sincere minister and righteous speaker. This is the truth in the hearts of men that is touched by the prophet of any truth. In this feeling or intuition or revelation—call it what you will—is the life ether in all men which when activated in its true relation finds a response so free and spontaneous that it may vent itself in a mighty acclamation of assent.

What we lack is understanding. The civilized world is laboring under delusions—suffering from parts of truth. War will exist always, is a common statement heard. But search the heart of any man who is not tortured with hate and malice and he knows that war would cease if all felt as he feels. “War will exist always” is the very starting point of war. It is to say hate will always exist and ignorance and lust and brutality. War is the humorist that makes a ghastly joke of our intelligence, our understanding and our love for our fellow man, which we know exists in every human heart.

Religious sects which teach intolerance of other sects are laboring under ignorance. They are

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teaching part truths only. Their followers must soon or late discover their intolerance fallible and lose their faith in many of the teachings of their religion. Everything untrue collapses before truth. The divinity of kings, the power of charms, a God of vengeance are superstitions that have had their day. The fear of death, the belief in hate as an everlasting quality of humanity, are superstitions which must fall before understanding. That evil gives pain and good joy, that remorse follows anger and happiness follows the expression of love are laws that we need no textbooks to know. That these laws are inviolable and superior to ourselves, and that our consciousness of them implies a higher consciousness than ours are plain observations which we can contemplate not with fear but with a sense of abiding security.

CHAPTER VII

YOUR FUTURE LIFE

CONSCIOUSNESS is born anew every second of our life. This stream of awareness lives ever in the present and is unconnected to the past or future except through the relations of life ether.

But while consciousness is a thing of constant change it is directed by the relations of ether as they have so far been discovered at any instant.

In other words, it is the relation of ether that gives continuity to mind, that is the source of the sense of individuality, that is the basis of your future existence.

Neither ether nor its relations with itself can be affected by physical forces or conscious forces. It is the soul of man and is imperishable. Life has given it existence in certain forms, and these forms govern the way in which life must hereafter affect it. Consciousness discovers the sense of personality as it finds power to direct its forces. But con-

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sciousness finds itself limited in this direction by the relations of ether, the direction of which it can only intuit. The desire for reality acts as a final check on man, because it makes understanding a necessary adjunct to revelation.

What happens after physical death is therefore not absolutely a closed book.

By their nature we see in judgment, understanding or other mental faculty a growth of clarity and scope. After a period of time these faculties are ready to receive broader and greater objects. Then comes what we call death, but which is only the removal of the grosser sense of sight for the finer sense, when the energy of light shall find physical channels of lower resistance than eyeballs and brain cells. With lower physical resistance all senses will be more acute, and the powers of mind will become more embracing in their view of objects and consciousness more clear. As imagination can multiply the evidences of our senses, so when the very evidence is increased, imagination will reach greater heights. As judgment is clear when confined to reality, so judgment will be clearer when greater and more fundamental realities are available.

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We lose these physical senses that we know on earth, and are for the time being conscious only of the events which preceded the final breaking of the coexistence of matter and life ether. But already the sense of reality has largely vanished, for we now have no physical body by which to confirm our thoughts.

As the man who loses his hand, but is not yet accustomed to his loss, will still attempt to use the missing member, and will feel surprise when no sense of contact occurs, so will we feel the same sense of surprise at our new estate—however, a pleasant surprise and one of gain rather than loss.

Realization of this want, leads us to look about, or, if you prefer, to think about, for some means of demonstrating our new existence; and we find answering voices to our questions. We realize the reality of these voices because they give us answers not in our experience or minds. We learn that now our ether, unharassed by a physical body, is finding its relations with the universal ether; that consciousness is finding more delicate pulsations of force.

With this perception of the fineness of things consciousness looks for hands and arms and senses,

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Gradually, with wonder and awed surprise, consciousness sees the form that was ours on earth, but strangely changed for now the texture is so airy and light, brilliant and fine, sensitive yet insensible.

Then comes the realization that we are not affected by physical forces, that time and space have no restrictions upon us in the physical sense we now know. We can go where we will at an unimaginable velocity. We can know things beyond mundane knowledge for we grasp a new sense of the certainty of laws and we know the future event as we now guess it. Not now are we limited to vibrations of light of but 600 to 1500 million million a second, but of trillions a second. Colors and beauties never seen by human eyes seize our rapt admiration. Sweeter sounds, and a tremendously wider apprehension of depths and heights of tones are ours, for now we do not know the limitation of physical ears. And so with all our senses we find broader concepts, whose very immensity shows the need of our brief apprenticeship upon earth.

Mental contests unremoved in this life are not removed in a future life. The understanding, as any force of mind, is a matter of progress, of evo-

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lution, and no changes can be expected which are miraculous.

Effort on this earth will pay its way not only on this earth but for all existence. That futurity holds out wider opportunity for understanding does not mean that individual strength to seize it will be enlarged, but only that progress may be faster.

Inequality of the individual must continue in all states of imperfection—for inequality is the evidence of imperfection of varying degrees. Since perfection brings with it a far richer, nobler and more wonderful life, it is plain that every moment wasted in gaining perfection is a waste of happiness.

Nor does perfection imply discontent in material things, in music, in art, in sport, play and social life. Materialism has been given a bad taste by those who fail to see in nature the sublime evidence of divine laws.

Our sense of reality is not a mockery. It is our only foundation for truth besides our mere sense of existence. In nature and not in mind do we primarily find those everlasting laws upon which we can base beliefs of security and find a faith in

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the everlasting nature of life itself. The world of reality is our playground. We were meant to play. It is an underlying instinct within us. A law of human nature as inseparable from it as the force of will. To us is left the choice and control of our play and the power of discretion in the degree we permit its freedom.

By the same logic, commerce and industry, material comfort and even luxuries are certainly not contrary to a religious view, insofar as they do not contravene moral laws. We have been endowed with a degree of mastery over the animals and objects of the earth. Are we to disregard this blessing and deny ourselves our birthright in flattery to the Deity? Or is not that equivalent to returning the gift to the donor.

Can one see forces travelling at a speed of millions upon millions of miles a second? Can one calculate the distances of planets in the trillion trillion of miles? Can one contemplate the limitless extent of the universe, and see that its every law is in harmony with its every other law? Can one see all these things and not fail to deplore the pettiness and fruitlessness of a philosophy of denial, or a religion of childish and narrow sentimentalism? To

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the eyes of man is given on earth the whole principle of the universe. That his ignorance cannot cope with its greatness is the evidence of an intelligence so immeasurable that man's circumscribed world is infinitesimal indeed. Is he then in his conceit to deny the vastness, the divinity of these great works, thereby creating the illusion that mind is all, and he in his mind is alone divine?

This mind of his which now remembers the action of his youth would be unable so to do were there not a nonmental disposition to preserve it. It has not existed in his consciousness throughout the years. It is a new creation of mind—a new perception of the moment, but a memory that could not be brought to mind were there not the natural relation of life ether to preserve it. Is he then to deny the actuality of matter? Or, admitting it, deny its coexistent nature with the energy, life and consciousness that motivates it? The error of the sentimentalists lies in too limited understanding of the scope of reality, in their lack of recognition of the inseparable trinity of mind, life and life ether.

And meanings. No longer do we think in the gross ideas of the human world, but we can grasp and appreciate subtlety and fine distinctions, for

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now the medium of communication is not the labored and halting action of larynx and tongue, but of thought. Greater understanding between us is the direct result and we find new qualities in the characters of our companions to admire and respect.

We still are far from perfect. There is no sudden illumination which overturns the law of development. There is no common revelation which creates an immediate equality and belies the necessity of mental growth on this sphere. We find those to whose intellects, or purity, or spirituality we bow in deference, as we find those whose attainments in knowledge, culture and grace are beneath our own. But all learn with greater rapidity and the plainer view of the laws of life give stronger wills to obey and deeper sorrows to those who still will disobey.

Nor do the lazy escape work, for work, the exercise of any force, is coexistent with life. No one ever dodges work, though he may call it by another name, for even inertia becomes arduous. There never was a hobby that would not be called work by others to whom it did not appeal. It is difficult to see what nature of work would be carried on by

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intelligences so superior to ours. Education would of course be one important human endeavor which would proceed with much greater rapidity, probably by personal training of each member in an arranged system which would bring the lowliest understanding up to one of equality. Nor can we suppose that the man who loved to build or paint or regulate on earth is going to lose his personal disposition or will find the material lacking upon which to create those masterpieces which were in his fettered imagination on earth. How little we now know of forms of matter! May there not be a substance so fine that matter visible only to microscopes is still gross in comparison and may pass through a building of this purer matter without changing a particle of it? Not remarkable when we consider the fineness of luminiferous ether by which light is transmitted even through this clumsy body of ours.

And will all mysteries be solved? Assuredly no. For while every new branch of understanding simplifies all past knowledge, so it opens up new questions and new vistas of knowledge more complex and amazing than ever.

And will there be an universal love? Assuredly

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no. But while the selfish on earth will be selfish still, they will find a keener insight into the attitude of others and will more quickly sense the pain they themselves suffer by their failing. And while those who now are scorned and answer this scorn with thoughts of rebellious hatred—there will they find pity, which they cannot hate but must turn into scorn of self with its rapid correction. How much more effective is pity than detestation! How painful is the gentle chiding when the whip has no sting! For the former may be just, and strong and merciful while the latter errs as it corrects.

Communication with humans? Possibly, if humans could dissociate themselves from their grosser understanding, but not in any way completely satisfactory to humans in general; for humans must turn to body for confirmation and there will be none to see. The airy faith, the elusive hope are here more real a manifestation than the touch or spoken word. Certainly there is no possibility of table rappings and blowing horns which so many credulous imaginations will state they have heard.

Religion? A greater one than any of ours, the number of which reveals their weakness. But a religion without fear or intolerance. Still several

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perhaps, but of less distinct lines of divergence. Common acceptance by the followers of one of the plausibility of the views of another. But all will be more religious, more humble as the immensity of the universe and the laws that govern it become known. And all will be happier, so greatly happier, for now there is security and with security, peace. Now there will be forgiveness, and with forgiveness, love. Now there will be knowledge, and with knowledge, a meeting place of understanding and generous agreement.

And family relationships? Yes, where love continues will there be continued relationships. For love never avoids and we will be individuals still. Companionship will be chosen on the basis of respect and reverence and never on the attraction of passion. Calmness and a great serenity shall dwell within us when we have lived awhile with those kindly, wise and humble beings. Surely, if they are conscious of our consciousnesses they must oft-times smile and sigh—a sigh which would be a cry of deep compassion did they not know that our apprenticeship would some day end. Then we, too, will smile at the pitiful earnestness with which we try to climb the greasy poles of life, when

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notched ones await us if we will but stay awhile and seek them.

Many conclusions are not here stated, but this much is certain: That consciousness is a force; that it activates some world of matter or ether, call it what you will; that life is the only energy which can create the relationship of this ether—not consciousness; that life itself is governed by the relationship it has created; that life, the force, cannot cease to exist unless ether ceases to exist; that ether cannot cease to exist unless life ceases to exist; that they are therefore of eternal existence, since neither has the power to end its being; that consciousness further exists in a system of gradual change, never of complete change, is the final observation by which we may know as truth the eternal nature of individuality.

Consciousness is life's awareness of itself. Complete, it is perfect. Incomplete, it is imperfect. Its perfection is in knowledge and understanding, for these are the creators of every fine impulse.

Your future life is in the making now. You now are governing its richness and its beauty, its joy and happiness.

CHAPTER VIII

YOUR MENTAL FORCES

FINE as are all fine thoughts we cannot escape the necessities of life, of work and money earning and social contacts and all the things which we experience on earth. And so we will come back to a more detailed study of these forces of our minds, finding ways in which we can better direct them in their service to us as wholesome, working, loving, practical human beings.

You will pardon me I am sure if I continue to compare your actions to those physical manifestations in nature. Please believe that it is only for the purposes of clarification.

You are already aware that chemical force may be changed into electricity and electricity into magnetism, while your automobile proves that the force of combustion may be changed to the force of motion. That the force of motion creates the force of friction is eloquently demonstrated by the new

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tires you consequently require. In other words, physical forces change in form.

As we have briefly seen, the forces of your consciousness may also change their form. Your idea of this book has the force of reality. You see the printed page, the words, and you grasp meanings. The light vibrations, through your eyes, thence to the back of your head, are perceived by your consciousness and we have the force of belief in its existence.

But the force of reality can be changed, say, into the force of imagination. As you read, something may start a new chain of thought, these words may blur and while your eyes are directed to the page you may be seeing places and people miles away. The force of reality is now the force of imagination.

The force of attention, if the object of our attention is difficult, may require the force of will, but the thing attended to may change the energy of the will into the force of interest.

And so the force of consciousness takes many forms, from vague awareness when its objects are numerous and unimportant to intense attention when the objects are of a more limited character.

Physicists have shown that a given amount of

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heat produces a given amount of motion or other force and that the original force can be produced from the consequent force or forces.

Similarly, Reactionism observes that mental forces are interchangeable and that a given amount of reason will produce a given amount of understanding or other force and that the result of a mental force can be returned to the original force.

And as the physicist is limited in his experiments by the matter at his disposal, being able only to change forces by directing them to new forms of matter, so Reactionism observes that conscious forces must follow the relations of ether that have been so far discovered, and that in this way human action is limited by previous action.

If you will understand that in nature a force is manifest by the reaction of matter, that motion is manifest by the reaction of the ball, heat by the reaction of boiling water, gravity by reaction of the falling stone or stream you will have a clear conception of what is meant by a reaction. If you will also understand that the force and the reaction are simultaneous and that they are two manifestations of the same thing you will understand further the meaning of Reactionism.

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There is no action in nature or in mind that is not also a reaction to other forces. Heat affects water and breaks up its chemical affinity, turning it into steam. Now being more dispersed than air, the steam rises, as the force of gravity is exerted upon the surrounding air. Now the steam condenses, by the removal of heat, and gravity once more is exerted upon it; and so the everlasting cycle of natural forces goes on, leaving matter, however, in ever new combinations and relations. The quantity of matter is unchanged, but its relationships are new.

Mental laws are very much the same. One force turns into another as work is done, and this new force may again change into another. The quantity of consciousness does not change, for if it did you could have excesses or deficiencies of consciousness, and we would see examples of human life without consciousness. We must suppose that our human consciousness is the same in quantity as another and certainly it is of the same nature as a force. It is the kind of ideas of which we are conscious that governs our comparative abilities.

But our mental forces operate in the same everlasting cycle as natural forces. They never cease

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to exist either in sleep or under the influence of drugs. Physical forces, though subject to the relations they find already existing in matter, do actually change this relation; and mind, though subject to the relations which have been discovered by it, can nevertheless only discover new relations, so that instead of changing any ideas previously held consciousness but adds to them.

Nothing is forgotten in one sense, for every experience and thought adds its mite in making the larger or more embracing memory of a later day.

Many are the mental forces. Attention, Will, Imagination, Inspiration, the Emotions, Reason, Belief, Understanding, are among a few of these powers of yours which Reactionism shows are convertible one into another.

Your consciousness is the common fount of all mental energies. Consciousness is your power of awareness. Certain kinds of consciousness have stronger force and are more frequently in mind, but you have no mental force which is not a conscious force. As we shall see, there is no need of a subconscious force to explain your non-conscious actions—and Reactionism will not victimize you by stating that there is a force within you not in your

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control but which is more or less powerful than your conscious forces, as some psychologists maintain. Nor will Reactionism give you the excuse of a subconscious power to explain those actions of yours which are not so commendable.

Any one of your mental powers may be created in part by any other of them. Thus the force of belief, may be created by a sensation from without or this external percept may follow the combination of expectation and imagination (as in suggestion); may follow will, attention and imagination (as in hypnosis); may follow emotion and expectation (as in fear directed to non-existent danger); may follow understanding and reason (as belief in abstract ideas).

All of these powers are therefore essentially the same thing—conscious power—and the difference in them is the difference in the ideas which distinguish them, just as many physicists today lean to the belief that all material forces are merely the varied manifestations of the same force upon differing kinds of matter.

If we examine one of these forces, for instance, Reason, we find that it is made up of a central idea of a purpose, such as the solution of a problem, and

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a succession of ideas which are successively accepted or rejected as they assist or fail to assist the central purpose. If each successive idea fails to assist in promoting the central purpose, Reason gradually loses its force until when the last idea produced from memory or imagination fails to help solution, the force of Reason is exhausted.

From which we see that mental forces, while they perform work, exhaust themselves in the process.

But as each idea brought to consciousness by the force of memory or imagination was inspected by reason, whether it was accepted or rejected, it nevertheless assumed the new force of understanding in its relation to the purpose of reason. In other words, as the force of reason was exhausted new forces of understanding were created.

Therefore when one mental force performs work it is transformed into another kind of mental force.

If we assume that every idea presented to reason formed a logical sequence of acceptable or assisting thoughts which permitted reason to fulfill its purpose or solve the problem, it still would change the force of each imaginative or memory idea to one of understanding.

In other words the amount of new force created

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in each case would be the same. The degree of understanding given to each idea would be the same, in one case an understanding of inharmony, in the other one of harmony.

The conclusion resulting from either process is one, not of reason (for that is now exhausted) but of understanding; in the one case understanding of ignorance, in the other, of achievement or decision.

If we suppose that all the ideas examined were of equal values and that the quantity of reason involved was, say, ten degrees, then the rate of exhaustion of reason must have been one degree in its successive contemplation of each idea—and since the force of understanding was evolved from that of reason then it must be evolved in the same ratio. In the form used by the natural scientist we may then state it as a law that the total quantity of mental forces remains unchanged.

No matter how consciousness may change its form it cannot change its quantity.

This is supported by experience as well as reasoning. We know in our states of abstraction or inertia a vague awareness of a thousand ideas at once. As we gaze on a beautiful landscape we see

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colors, vegetation, hills, flowers, cattle and a hundred other things with one sweeping glance.

But now a particular thing attracts the force of interest; we attend and find it clear and strong in our minds, while the dim pictures of a moment ago become fainter still.

Awareness is consciousness in many forms—giving vague pictures. Attention is consciousness in concentrated form—giving clear pictures of certain details and forcing others even from the field of awareness.

The force of awareness becomes to more or less greater degree the force of attention, and if we suppose the quantity of awareness to have been 100 and the following quantity of attention 60; then we may state that the remaining force of awareness is 40.

If now the force of consciousness does not change its quantity, we never lose consciousness, and the process of sleep or the action of drugs may be explained as a process of dispersal of consciousness to a degree that makes each separate content too vague for appreciation, or too unrelated with consciousness of self to create the sense of reality.

To summarize your mental forces we recognize

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these qualities: They are interchangeable. They are created as others are expended and in the same amount. That as one force is in operation others must be created, is the final conclusion upon which Reactionism lays its greatest stress. For the kind of forces in mind and the kind of force to be created by the expenditure of another is within the power of consciousness to control. It is a law that the operation of one force will find a reaction in the creation of a new force; but the kind of reaction which will occur is within your power to govern.

CHAPTER IX

YOUR REACTIONS

HUMAN beings are very interesting creatures. So different and yet so very much alike. The geniuses of invention, of art and of leadership, with their power of imagination, and the humblest artisans, plodding their uninspiring paths, are still the same in so many ways. They walk and talk with similar motions or sounds. They both experience similar emotions. But we admire the former and look on the latter as unimportant cogs in the wheel, if we look at all.

Slight were the differences in their babyhood, but what a gulf divides them now. The gulf between mental power and mental impotence. The chasm of knowledge, producing pity and amazement on the part of one; and respect, even awe, or sometimes, jealousy, on the part of the other.

Physically they may be equal. Mentally they

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are sundered to so great a degree, that it is difficult to find a meeting point.

Physically they remain the same. Their hearing is of the same kind. The same principle controls their sight. It is mentally that they differ. And that difference is the only important dissimilarity of men. Of you and your neighbor. It is the difference of you today and the you of ten years hence—and you control the degree of difference.

In every moment of your life you are subject to perceptions—to mental forces—and these forces never stand still but immediately turn into new forces. This ever progressive series of reactions is not in your power to stop, but it is in your power to direct.

You cannot have a perception without a corresponding reaction.

You limit your perceptions to the real objects of your senses. You further limit your ultimate reactions to the physical actions of your body. And so as a being your every perception and reaction constitute a progressive process of turning impressions into actions, which very actions create new impressions.

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You may search laboriously without finding the ultimate purpose of your life, but is not the immediate purpose purely the one you see—your physical actions?

If the rolling ball could think what answer could it make but that its purpose was to move air or produce friction? And each particle of air could but think that its life work is the communicating of its energy to other particles of air.

From the supreme act of death to the contraction of the pupil of your eye as light is increased is it not physical action that is the measure of human activity?

Do we not make proverbs showing the weakness of intentions which do not culminate in action? Do we not feel the weakness, the purposelessness of any thought which is not ultimately a basis for action? And this very perception of the senselessness of an idea is a force which excludes it.

Are not all imaginations but an effort to assist our purposes—our contemplated actions? And is not every instinctive reaction, whether of hunger or love, desire to live or the hope of a hereafter, one which must find expression in human action?

Reactionism states it as a law that every per-

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ception in mind seeks to express itself in physical action—that no matter how faint or how elusive the idea may be, it is a definite impulse to which we attempt to give muscular response.

Negative physical action, the will to resist, is it not the reaction to a stronger opposing perception, the good intention being overcome by the lazy perception whose physical muscular reaction is physical inertia?

Reactionism then conceives every perception as a force, the result of which is ultimately physical action—and states that the only thing which can prevent this physical action is a stronger opposing perception.

If I ask you to gaze at the middle finger of your right hand, your perception of this idea must result in compliance unless the stronger perception of its absurdity creates a stronger negative reaction.

Your interest in this subject shuts out the noises and lights surrounding you. They do not manifest themselves in your muscular action of listening or focussing your eyes. But my mere mention of these outer influences positively finds a greater muscular response than existed a moment ago.

Do you think the cigarette smoking so prevalent

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today is a result of the will of the people? Do you suppose that feminine smoking is a result of feminine desire? Or do you suppose that advertising at every corner has created a new national habit? Advertising is a relentless power—to which we react as certainly as our opinions and our purposes are governed by our papers and magazines, the words of trusted friends, the books of accepted authorities.

However slight, however vague, however attended to, every slightest perception of your mind is a contributing influence to your physical action. Only as human perceptions are different are human actions different. Only as instinct is universal, is human action universal. But you and I and all others are controlled by this central law of Reactionism: *That human perceptions seek to express themselves in human action.*

Thus Reactionism observes that change in our character is within our power only as we can change our perceptions.

Every reaction is governed by the discovered relations of life ether, which, at any given instant, are unchangeable. But just as you can close your hand to shape your perception of a fist, so this

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principle limits your entire power to govern your nature.

Your imagined sensation is weaker than your actual sensation—you do not believe it! Your imagined action is weaker than your actual action—you do not believe it! Only action can actually change your nature to act, in spite of all the new thoughts, the Coué's and the other easy-road-to-power cults.

Hypnotize a man and tell him that this handkerchief is a cat, and he will actually believe it is a cat. He will stroke it and hear its purring. Ask him if it is not his imagination and he will answer and say, "No, I KNOW it is a cat. I can SEE it." But his eyes may be closed and if they are open they will be glassy and sightless! You have not affected the nerves of his eyes.

Similarly, inspire a faith in a man that exalts him with a belief that he is powerful, strong, a master of men and master of himself—and he will BELIEVE it, telling you that he feels the courage and hope of success. But his muscles will be unaffected and he will recognize the lie of his attitude the moment he finds his insufficiency in the face of facts.

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This faith in courage will form a disposition to recreate the same faith in courage—but only courageous actions will make a brave man.

As far as it goes, such inspiration is valuable, but its limitations must first be recognized before complete changes of character are possible. What value to inspiration when at the crucial moment it defeats its purposes? What value to faiths if they destroy pain only at the expense of destroying intelligent removal of the cause of the pain?

Your measure as a thinking being is limited only to the beautiful or grotesque pictures of your imagination—but your measure as a man or woman is fairly, honestly judged only by your physical actions. Your measure of yourself one, five, ten years hence is governed only by your actual actions between now and then. Know this and you know your whole capacity for self betterment. Know this and you may reach a perfection never to be gained by a philosophy of denial, neglect and faith in ignorance.

Your very action in reading this implies past actions of ambition and study. That you have persisted thus far shows you to have persisted in matters of more or less abstract nature before.

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Your understanding of Reactionism is gained with slow effort unless you have already expended similar efforts, easy to grasp as Reactionism would be to the mental philosopher.

There is no sudden road to mental strength, to mental analysis and understanding. There is no formula which can take the place of experience, observation and work. Edisons and Lincolns are not phenomena in nature. They are men who by patient toil and constant effort have reached understanding of things or people. Events may lend themselves to more spectacular treatment, but Lincoln's greatness would have been comparatively as great with lesser problems; Edison's powers as comparatively great in an age of fewer contemporary discoveries which simplified his great tasks.

At this instant your character is a thing of dispositions in your life-ether. These dispositions can only be enlarged—as they are every instant—by your subsequent reactions. Realize this and you will find new perceptions to support your mental forces.

Various perceptions have various degrees of energy, a degree which is governed by the perceptions we have already experienced. Thus to you

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the din of the foundry is a bewildering perception, which well nigh prevents you from normal thought. But it does not engage the attention of the furnace man. The sound vibrations are the same for each, but you have not yet formed physical reactions to give vent to the noise. Your reactions are conscious.

As I write the noises of the street below me and the ticking of a typewriter in the next room are perceptions which may not come to me until they are needed to illustrate a point. Until then, the energy of my former perceptions, supported by the energy of my perception to attend, caused a negative reaction to these distracting sounds. But as soon as I seek an illustration, these perceptions find new paths of reaction.

Beyond these, I could list the thousands of other influences; the tones of color and variations of sound, the ticking of the clock upon my desk, all of which go to make up my surroundings and all of which are excluded from my thoughts in the degree that they meet resistance. They are forces, as everything within the purview of our senses are forces, to which we constantly react, affirmatively or negatively, in every instant of our life. All have

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energy, manifest in action. All have force. To us alone is left the power to react, consciously or without consciousness, and even the way we react is absolutely controlled by the manner in which we have previously reacted! Our power of determination lies only in our power to produce new perceptions with which to complete our understanding and so reinforce the clarity of our perception that the proper reaction will follow.

A perception may be a single object, which considered as an inanimate thing has no power, but if we perceive it, it has already become a force to which we have reacted by the focussing of our eyes. Our very perception gives it power to the energy of which we react.

Further than this we see that did not our preceding reactions, or lack of them, allow it to become the object of our attention, its existence would not have made itself felt.

There is no difference in the principle, whether the object is a table—a physical thing—or a disposition of the mind to picture a table. The energy that resides in one or the other is manifest only if our reactions in progress allow its perception.

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Many of our actions in life are unconsciously performed. Breathing, contractions and expansions of the skin pores as the nerves perceive changes in temperature, the action of the heart, are physical reactions of which we are not often conscious. There are many reactions of which we never have consciousness, such as the secretive and excretive action of cells, as in the muscles. These unconscious reactions, though they are regulated, are not conscious and there is no choice of the reaction. They are life reactions which we have not yet the power to discover.

Our unconscious reactions are not subject to our control until they enter consciousness. For instance, without consciousness, the heart will expand or contract in the degree that physical and life forces influence its action. Smoking may accelerate it by the physical action of the drug, while we remain unconscious of the acceleration. However, if we hold the conscious perception that our heart action is accelerating, it may indeed beat faster. Even in this phenomenon, we may be unconscious of the physical action involved; that is, in the muscular action which our perception caused.

We have seen that conscious force through the

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coexistence of life-ether and the physical matter of the body is coexistent with physical forces. When you control your thoughts, when you direct them by means of purpose, you also direct the course of physical forces, controlling your actions. But when you cease to consciously direct your physical forces, you do not reduce the amount of consciousness but you permit consciousness to follow the course of physical energy.

This relinquishment of conscious direction is the process of sleep and of all rest, and in these states is necessary and wise; but it is also the mental process of laziness and inertia and to slighter degrees of indecision, lack of deliberation and credulity.

To obtain a true sense of the conditions of the body, such as fatigue, pain, or temperature it is necessary to permit conscious force to follow physical force, which, since it follows the paths of least resistance when uncontrolled by consciousness, gives consciousness a true understanding of its natural direction and strength. It does not follow that, because consciousness may in this way become aware of the bodily condition, consciousness is actually controlled by physical forces, for it is an

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act of the will momentarily to relinquish the privilege of direction.

Those people to whom this relinquishment of control has become habitual are little more than automatons. Every sound and sight grasps their interest. They are credulous. They are easily swayed from their purposes. They are subject to emotions of self pity. They exaggerate the difficulty of their every task. Their reactions are physical rather than mental. They want deliberation in their movements. They lack poise and bearing. They shuffle along, prey to a million ideas which flit without purpose before their consciousness. Their memories fail them. Their wills falter. Their reasonings break before a conclusion is half reached. Their imaginations are uncontrolled. They day dream. They are mental weaklings.

The other extreme is the man who disregards health and bodily welfare in his effort to make every thinking moment count. Whose purposes are so strong that friendships, relationships and all facts which are not obviously related to his purposes are excluded. This man approaches the fanatic as the other extreme approaches the half

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wit. This man bends everything to his purposes, usually achieving it at the cost of health, friendships or breadth of knowledge.

The latter type is distinctly in the minority and some of his characteristics could be partly cultivated by most of us with profit.

Between these extremes is the man who has formed systematic habits of rest, sustenance and exercise. He may then forget his body and its needs and devote his thinking time to a properly balanced cultivation of his mind—whether his knowledge or purpose.

CHAPTER X

YOUR PURPOSES

YOUR purposes in life form the main reactions in consciousness. These purposes have been gradually formed by your past reactions to past perceptions. You may trace back the influences in your life which have led to your present activities and intentions.

Further these central purposes of yours, so closely allied to the many observations which go to make up your knowledge of yourself, largely govern the way in which you react to every perception that comes to you.

Strongly defined purposes are always the source of power of the man who achieves his desires, for the reason that there is decisive negation of all perceptions which do not assist in attainment. The very physical disposition of such men is to reject all distracting influences, and to allow free under-

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standing of those perceptions in harmony with the central purpose.

These central reactions are in progress in every hour, in a more or less arranged system, from the moment you awake, when hunger may awaken the purpose to breakfast, to evening, when fatigue may awaken the purpose to sleep.

Yes, sleep, too, is a perception, the reaction of which is to suppress differing perceptions, to relax, to limit the field of attention, to estop all reactions which surround the idea of self.

We never lose consciousness, as we have already noted. There may be a fewer or greater number of reactions going on, but consciousness does not change in any way. Continuous reactions may go on while we sleep, but because they are prevented by our perception to sleep from awakening the idea of self, they are forgotten in the morning, not being perceived as a part of our real experience. Thus, in dreams, our ideas of ourselves are unreal; we become intangible or powerful, we are creatures as limitless in power as our fancy. Were we to feel ourselves as truly real, we should be already awake.

From time to time we waver in our purpose.

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A new purpose presents itself, perhaps the idea of pleasure. These two purposes have become parts of a third purpose—one of judgment—and expressed in the self question, “Which shall I do?” A deadlock ensues for the moment while on each side are created new perceptions, enlarging the central perception of the values of both courses. The moment, however, that the energy of one phase of the perception becomes greater than the other we experience the reaction in the form of a new perception—one of decision—and expressed in the words “I will do that.”

We must remember that in these temporary indecisions, with the countless perceptions they awaken on each side, the strengths of the conflicting energies are determined by the reaction resistance to them. Nothing can show us so clearly the importance of wise reactions or the future influence of wrong reaction in however small a matter.

When we realize the complexity of many of our reactions, and further realize that this very complexity is the gradual result of past responses, we also see that without proper reactions this complexity may easily become chaos. One sees that

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knowledge is indeed power and ignorance weakness.

There are men who confess to a fear of insanity. But insanity is impossible where the reactions to each perception are sound. Unless subject to accident or other physical injury, such fear is groundless on the part of normal men.

But the difference between insanity and ignorance is slight. Ignorance gives faulty or negative reaction to many perceptions because of the absence of prior reaction. Insanity gives faulty reactions because of a faulty prior reaction, when it is not a result of physical disability of the brain. The joy, the compassion, the love and faith of understanding is denied them both.

We have formed reactions for an instantaneous yes or no to the most complicated perceptions. That every contributing reaction that enters into their total strength be based on perfect perception is the only gauge of the soundness of the sum reaction.

With this understanding we can see how the genius of invention or philosophy is not often a man with the faculty of money making or securing other material advantage. His purposes are so

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broad, his conceptions so intense, that the reactive response to such opportunities is ill-formed. For him the hard chair, the sleepless nights, the demands of hunger are perceptions that are not felt as important. They enter consciousness only when they are acutely perceived. Conversely, we must see that in an era of material well-being, by the exaggerated emphasis on the importance of money, position and material things, that bigger values are of necessity lost to humanity. Great intellects are no less subject to perceptions and the laws of Reactionism.

But also we must see that great organizers or financiers, students or statesmen have the common capacity for accurate reactions to complicated perceptions—that their difference lies not in mental strength but in the nature of the things perceived. That the one should choose finance and the other religion again is governed by nothing but their disposition to react to the perceptions of their earlier years.

Heredity certainly influences the disposition to react along certain lines and fortunate is he who early discovers the nature of the perceptions for which he has clearer understanding. He then will

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combine both natural and acquired dispositions to a greater understanding and pleasure in his work.

Consciousness is limitless, but the limitation of humanity is in the content of the human consciousness—of the things perceived by the mind and reacted upon. Even invention must first presuppose a result, and then proceed to make the imagined thing a reality. And so with hope or imagination, knowledge or faith.

Our central perceptions are those which govern our lives and it is to their strength, their wisdom, their greatness that we must look for our future strength, wisdom and greatness. Review them.

CHAPTER XI

YOUR CHARACTER

THE way in which we are disposed to react forms what we know as character. It is your character to react in certain ways to a given perception. Your neighbor's reaction may be wholly different.

Since, as we have already seen, the disposition we possess to react is governed by the relation of life ether, character becomes a very stable and enduring thing. It is a quality in which we are justified in reposing faith.

Of course, due to the intense energy of certain perceptions, character may seemingly be overturned in an instant. Thus do surety companies lay stress on the applicant's viewpoint toward gambling and similar habits—not because they have any moral attitude towards these vices, but because they know that the result of a considerable loss may overturn the individual's character, pre-

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senting him with perceptions of want or fear or poverty that may in turn result in the reaction of theft.

Character may thus be fairly judged and scientifically estimated in people of normal habits. If, however, the individual is subject to the influences of vice, his normal reactions to temptation may be easily overcome by new conscious perceptions.

Redemption of character, similarly, becomes a difficult process, requiring time to displace the already formed dispositions. A strong emotional appeal may do it in a moment, to be sure, but in the many instances the effects are short lived.

In the normal course of life, good character becomes more powerful with age and evil character equally more difficult to redeem. Every contest won increases the inherent strength to win; every contest lost increases the disposition to lose.

Aside from character thought of in its moral aspects is the character of manner, of nature, and of service. The ill-tempered, the thoughtless, the unkind become more or less so each day. Similarly the kind, the generous, the cheerful and the wise improve their natures in this respect with the exercise of these attitudes.

YOUR CHARACTER

And so throughout life our character is ever changing but at any instant of our life is governed by our actions up to that instant.

Are you depressed? Then look for sunny perceptions—daily, hourly—and after a time you shall indeed know cheerfulness of disposition. It is not necessary to ignore the depressing thing—for that is un wisdom—but merely understand that your depression cannot help understanding of trouble and that calm, strong analysis of it will most wisely and with least suffering dictate the proper reaction.

A cheerfulness built on ignorance is too much exploited today. Ignoring of perceptions necessarily limits understanding, while true understanding will recognize the realities of the pain as well as the joys of life, preventing only the unwholesome exaggeration of them. Face life fearlessly. Analyze life impartially. Then will you have the strength of understanding.

Understanding mitigates sorrow with the knowledge of its necessity; modulates joy with appreciation; strengthens hope with reason. Understanding has no place for hatred, selfishness, vindictiveness. Understanding cannot help but

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give compassion, respect and love. The weaknesses of others become strengths in understanding.

Your consciousness is your power to understand. Make things clear to yourself and you will find their true relation. Make your consciousness a pure understanding.

The reactions that form character may be again divided into group reactions for which we have given names, such as Will, Attention, Judgment, and so on.

These groups, while often partly composed of the reactions of each other, may be considered as the more important elements of character and will now be analyzed.

YOUR ATTENTION

Attention may find resistance of a great degree, requiring the effort of concentration, or it may be in progress without effort, as in attention arrested by outer influences. The word attention is best used when some effort is necessary, or in the terms of Reactionism, when the perception is confronted with opposing perceptions.

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The excessively incredulous person, on the other hand, has trained his attention to an unreasoning negative reaction to every perception that comes to him. His refusal to accept your idea is not indicative of strength of mind, but of refusal to understand; a mental habit formed, possibly, by a fear of his own powers of judgment. This individual is quite as credulous as his opposite type, if you reverse the presentation of your idea, for in each case it is the inability to weigh, to attend, to see your idea clearly while summoning to attention opposing ideas of equal detail.

The man who fears the insurance or book agent is already conscious of his inability to resist, has already accredited the agent with powers of persistence or skill superior to his own!

Attention is not confined to perceptions from without. Our inner purposes, our trains of thought, our reasoning is clear and sound as we can attend. Should it be your purpose to solve a mental problem, it is your degree of attention, your power to inhibit extraneous ideas, that gives you clear insight. The more difficult the problem, which is only another way of saying the more factors involved, the greater is the degree of attention

YOUR ATTENTION

you must bestow. The more complex are the perceptions in consciousness, the less vivid are their composing perceptions. With these weaker reactions, attention has to combat a greater number of opposing ideas.

Thus those people who decry the teaching of algebra or geometry in school, because they do not use them in later life, little dream of their influence in every moment of their existence. And the individual who refuses to put forth the necessary effort to understand a complex problem little understands the mental helplessness to which he is accustoming himself.

There is no easy or quick way to mental ability. There is no "day by day, in every way" formula which can replace effort. Great thinkers are not born. Effortless thinking, as right thinking, is but the result of reactions, themselves made characteristic by previous effort.

CHAPTER XIII

YOUR WILL

IN the way which attention controls succeeding perceptions, so does will control actions.

Your will is not a wonderful power which may at any second step in and do herculean mental tasks. It is not a separate faculty which controls your every act. It is as important as other group perceptions, but no more. Like attention, it is a name given to certain kinds of perceptions and their reactions, and is subject to the same laws that govern any other faculty.

When we speak of will power we generally refer to some contemplated actions that are contrary to habit or experience, or involve duty, morals or courage. In lesser degree we speak of an effort of the will when there is a distasteful or embarrassing task to be accomplished.

Strength of will, then, means the strength of the reactions to perceptions of duty or right.

As may be observed, perceptions of the will may

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be combined with other perceptions. There is no distinct line that may be drawn. All perceptions are essentially alike. They are conscious forces. The exercise of will, like the exercise of any mental energy, destroys its own energy, creating new forces. That these may again be converted into forces of will is the fact to remember and the habit to cultivate.

To make this clearer, suppose you confront a tedious task. You dislike it but it must be done. As you proceed, the effort of your will is strained, it seems, to the utmost. New perceptions of pleasanter labors come to you and you are required to renew your will effort. Many, in your situation, would find excuses to quit. But if your past reactions in similar situations have developed your will, you are now of sterner stuff and finally will accomplish the task.

For the quitter there was knowledge of weakness, with the sense of shame and self-abasement that goes with it. For you, there is the knowledge of achievement, with the satisfaction and greater faith in your own powers. For both, there is the ineradicable tendency to react in the same way in the future.

YOUR WILL

The exercise of will seems to require so much effort in the mind of the youth, for he has not yet learned that concentration on and determination to complete the difficult task are forces which bolster the will and rob its use of the sense of effort. The youth bemoans the difficulty, dispersing the forces that would make the task simple were he to throw himself into his necessary labors with a cheerful willingness.

Power of will is a development. Every slightest act adds its influence to one side or another. As you set yourself tasks that are difficult so will you strengthen your will. As you dodge the effort of will so you destroy your mental strength.

The many are motivated by thoughts of self indulgence and pleasures of superficial nature. The few rise above the tawdry attractions of our present civilization and fit themselves for greater tasks, nobler ends, more constructive efforts. These are the leaders, the masters of men, who govern by pure mental ability and strength and to whose knowledge, fearlessness and strength of will the many pay obeisance.

It is not the brilliant mind nor even the mind

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developed in the softness of extreme culture that leads, but the mind that is in control of its owner. The mind that has clear purpose, trained attention, resistless will.

CHAPTER XIV

YOUR INSTINCT

THERE are a number of perceptions which arise primarily from our physical organization, to which group we give the name instinct. Hunger and fatigue are among the more simple, the reactions to which are eating and sleeping. More complex is the desire to live and to reproduce, which are perceptions finding their origin within the organism and composed of many embracing perceptions of a complex nature.

We feel instinctive perceptions as more powerful, because the reactions to them are to a larger degree physical, requiring strong conscious effort for their diversion into new reactionary outlets.

Thus the instinct to preserve life is very strong, yet we may perform acts of heroism or self-destruction under the stress of strong perceptions.

It is important that instinctive perceptions find

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their natural reaction. They are so deeply implanted that unnatural reactions may be harmful.

By a natural reaction is not necessarily meant the exact physical reaction which nature has prepared, though it is doubtful if the degree of proper balance is not even then affected. For example, a woman of strong maternal instincts may find a natural expression in teaching or caring for the sick, or in other ways finding reactions that utilize the physical outlets to a large extent.

Instinctive perceptions are nearly always composed of many elements, with physical reactions for each. The larger expression along the normal physical outlet to each element, reduces the number of elements that require conscious disposition.

Even instinct, however, is subject to control. Hunger strikers have testified to the absence of hunger after a time, while it is our everyday experience that perceptions of an instinctive nature may be subjugated for a time by opposing concepts. With repeated subjugation the perception will not make itself felt at all.

To what extent diversion of our instincts is wise, is a matter of personal judgment. We can only observe, since our conscious processes can divert

YOUR INSTINCT

instinctive energies in numerous ways, and since exercise of this power is usually accompanied by a sensation of strength, that analysis, understanding and control of instinct is the exercise of our higher powers.

Thus the instinct to love may not only find complete expression in mating, but may find reactionary outlets in service to humanity or religion, while the instinct to preserve life may find expression in giving life for the saving of other lives.

Instincts are perceptions to which we must react negatively or affirmatively—to which we must give natural expression or whose natural reactions must be inhibited by the absorption of their energy by other perceptions.

CHAPTER XV

YOUR EMOTION

EVERY perception has an emotional coloring—partakes to some degree of pleasure or pain. The term emotion cannot be confined to such complex perceptions as love or happiness. In some degree, it accompanies everything we conceive.

Instinctive perceptions have a keener emotional character. Will perceptions have a different emotional feeling. Perceptions of judgment, of imagination as well as perceptions of vision and hearing all have their degrees of satisfaction or distastefulness.

The ideas which the enthusiast expresses to me arouse in him exalted emotions, while the same ideas may find me critical and unmoved. The general ideas were the same, but the emotional coloring was decidedly different.

What controls the emotional character of our

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perceptions? Why should we feel emotion as so great an influence in our thoughts?

The freedom with which the energy of our perceptions is translated into reactions, seems to govern the emotional strength. As reactions satisfy the demands of our perceptions do we feel gratification. As they fail to satisfy our perceptions do we feel pain. The completeness or incompleteness of the reaction governs the strength of the perception and its emotional character. Thus while love is still an abstract idea, its emotional coloring is slight, but when the object of affection appears the reactions of admiration and desire give to love an emotional strength of tremendous force. The perception of faith to the atheist is an academic principle, while to the believer it is an exalting and transcendent emotion. Emotion increases with expression and decreases with inhibition.

Physical pain may be prevented by conscious perceptions of a stronger emotional degree, as is shown in the faith cures that crop up every few years. But as we saw in our study of instinct, it is a question of judgment whether our toothache should be ignored or the tooth pulled. Faith is beautiful, only if it is not foolish.

YOUR EMOTION

The inspiration of the writer is but the emotional accompaniment of free-reacting ideas, whose very freedom may lend a clarity or beauty of language that will permit the reader to feel the same emotional force.

The imagination of the inventor is accompanied with emotional strength as he sees the connection in fast moving ideas between his new theory and the object of his effort.

Conversely, there is emotional coloring of an opposite nature when reactions are labored or perceptions vague.

Inability to properly react lowers self-esteem. Foolish reactions create self anger or dismay. Labored reactions create the sense of effort, just as assistance in them by new perceptions will give the emotion of relief. Perceptions of danger may so disarrange reactions that the strong emotion of fear is felt.

To do things, to achieve, gives satisfaction. The higher the achievement in your own estimation, the greater the emotional accompaniment of pleasure. The more impotent to react you find yourself, the greater the emotional strength of pain.

Since the emotional strengths of ideas are ac-

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companiments of all perceptions and since we can direct our reactions to perceptions by reinforcing them with new perceptions, we can control our emotions. Similarly, we can increase the emotional strength of our ideas by giving them the support of other strongly emotional perceptions, as every writer, artist or inventor knows almost without analysis.

Uncontrolled emotion is uncontrolled reaction, the results of which are seen in every sanitarium. Controlled emotions are controlled reactions, the result of which is seen in the masterpiece of art and in the masters of men.

CHAPTER XVI

YOUR POWER OF SUGGESTION

WE have heard much in recent years of the principle of Suggestion, to the powers of which are ascribed many strange and wonderful phenomena.

A suggestion, we are told, is a way of presenting unacceptable ideas which causes belief in them. The suggestion may be that our headache has disappeared, or it may be that our courage is strong, or it may be that we need the salesman's product.

A perception becomes a suggestion, in other words, when it has definite resistance to overcome; a resistance of fact, or belief or understanding.

That which we readily accept after consideration is not suggestion, but that which we accept contrary to or without judgment is termed suggestion.

Thus if you say it is raining and I look and see

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that it is, no suggestion is involved; but if there is no rain and I accept your statement then I am subject to suggestion.

In this exaggerated illustration, we normally would not accept the suggestion, but less obvious suggestions are confronting us every day, while suggestions of many kinds motivate us to an important degree throughout our lives.

Religion, politics, our faiths in certain individuals, our superstitions, day-dreams are all suggestions, controlling our reactions and perceptions throughout life. The characters of the play whom we temporarily feel as real have implanted a suggestion in our minds.

The reaction of suggestion is essentially that of faith. For example, we may have several facts in mind, facts based on very definite knowledge. If we now imagine a purpose which essays to build from these facts a new understanding, then we must necessarily believe in our ability to do so. We must have faith in the possibility of our purpose. Once we conceive it as possible we have a new perception which ejects all thoughts which oppose it.

Suggestion makes use of the same reactionary process, only with this difference: The faiths which

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we create take in the perceptions of our whole experience, whereas the faiths produced by suggestion are successful only in the degree that they limit the perceptions of our experience.

To exercise the power of suggestion successfully, therefore, is to present perceptions in such a way as to inhibit opposing perceptions.

Thus does the novelist describe a setting before introducing the character, bringing our perceptions away from our surroundings and gradually circumscribing our imagination until we can accept as natural the appearance of the character. Thus does the speaker wait for silence, the suggestion of which act is to lift in our imagination the importance of what he is to say. Thus does the salesman show us graphs and pictures, statistics and results, limiting our minds to thoughts of his product rather than of our need of it. Thus does the mother tell fairy stories with a moral rather than make uncolored demands. Thus do we use such phrases as "You are too intelligent to deny, etc.," "You are old enough to know, etc.," "Your judgment will tell you, etc.," and the many other ways we have learned to obtain acceptance where we might expect resistance.

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These everyday uses of suggestion are extremely valuable. In the classroom, the home, and in business, suggestion can often gain its end with far greater harmony and certainly greater success.

Besides this normal use, is the growing importance of suggestion to health. Suggestion may overcome the hysterias and neurasthenias, the hallucinations and illusions to which the mind may become victim. It may show improvement or cure of certain apparently physical ailments, when their true origin is the result of false ideas. But just as the mind is incapable of setting a bone straight, so mind is incapable of resisting diseases of the blood or of other diseases of physical cause. Mind of itself cannot affect matter, cannot will a table to upright itself, and those who teach beliefs so contrary to experience are teaching a faith which denies the very evidence of our senses, from whence comes the very power to state such a misbelief!

Suggestion perhaps offers its widest field of usefulness in the upbuilding of character—a field which has been too little studied. The more spectacular attainments of suggestion in mental disease have overshadowed the wider sphere of usefulness in less obvious but equally important matters of

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inattention, depression, moral weakness and lack of determination. There is no reason why suggestion should not deal with the individual as the preacher and teacher instruct the many.

Autosuggestion is strictly quite ineffective in normal people. It is a confusion of terms to call imaginative ideas and perceptions of belief autosuggestion. The normal, well balanced mind does not deny its perceptions to itself. The lunatic perhaps can bring about successful autosuggestion. He may perceive himself as a king, and with this perception of himself he may also see his guards as his subjects, his cell as his throne room and his visitors as courtiers. The normal mind, however, cannot successfully deny the evidences of the senses—and it is an unwholesome influence to attempt to do so. The man of sound mind will bring perceptions to bear which tend to enlightenment upon harmful ideas—not denial of their existence. Open combat and not weak negation is the true sign of mental strength.

Coué, the latest disciple of autosuggestion, is in reality using pure suggestion, with no self power in it. Repeat my formula, he says, and certain results will ensue. Acceptance of his suggestion

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will, of course, obtain results in many cases. Calling his method autosuggestion helps the effectiveness of his suggestion. The recipient feels that he is finding new powers rather than subjecting himself to the suggestion of Coué. His unfamiliarity with the term autosuggestion lays the foundation for his giving to this theory an exaggerated value.

Herein we see one principle of giving suggestions. The technique must not be obvious. Suggestion works subtly. The process is to bring about a reactionary adjustment favorable to the suggestion which is to be made; to create a favorable anticipation or expectancy so that when the suggestion is implanted it finds complete reactionary response, without being superseded by judgment.

A second principle of implanting suggestions is by linking them with already formed reactionary processes. Slight movements may obtain another's attention without his being aware of it. Demands made by motions may obtain a separate response while a conversation is in progress.

Above these simple suggestions which we instinctively make are the direct verbal suggestions which can be made so powerful by associating them

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with instinctive and highly emotional perceptions, where the physical outlets are already formed for complete physical reaction. So do we suggest to the child the connection between misbehaviour and shame, and its opposite of good behaviour and happiness. So do some people unwisely suggest ideas of fear, which are successful only by implanting other injurious perceptions.

CHAPTER XVII

YOUR MENTAL STRENGTHS

THERE are certain limitations in the measurement of your mental strengths which it is well to know. When we deal with physical forces it is not difficult to arrange a system of calculation; but when we try to measure mental forces we can use no satisfactory or accurate method since your forces of consciousness are controlled in their reactions by your personal experience. The distinction is this:

We cannot see heat or motion but we can see objects moved or changed by it. We measure heat or motion by measuring the movement or change of matter. When we deal with consciousness, however, the situation is reversed. We cannot see life ether, but can only feel the force.

How then shall we measure the forces of consciousness? We certainly cannot measure life ether, for by its nature consciousness is unaware of

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it as an object, since it is indivisible from consciousness. Measurement of one's mind can only be made by measurement of the forces themselves as we feel their comparative strength.

When conscious forces are expressed in physical action we may be able to measure the strength of mental forces to some degree, but even then the accuracy is questionable, for various mental forces may produce the same physical act, as heroism may follow fear of the charge of cowardice or the prompting of an ideal.

Efforts have been made to measure the speed and emotional strengths of ideas by noting changes in respiration, blood changes, skin excitements, etc., but these, too, are untrustworthy to a large degree, for no two persons have experienced the same things and have consequently no comparable mental process. Such a method might be applicable to the unformed minds of children to test general dispositions but no great accuracy can be gained. It is our nature to withhold large contents of our minds from others and to show our best side. We have not yet reached the degree of understanding of each other to remove the fear of ridicule, scorn or depreciation.

YOUR MENTAL STRENGTHS

The method by which mental improvement must be sought therefore lies with the individual himself. His own feelings are the most accurate measurement that he can obtain of them. Give him understanding of the laws of his mind and he has the entire principle of self correction. Give him understanding of a perfect mind and he has an objective to reach. Give him understanding of the power and solace, the will and resignation, the beauty and compassion of the perfect mind and you strengthen his purpose with bonds of iron. Give him lastly a method of refreshment of understanding of these things and he will have a constant source of inspiration to progress.

This is the pleasant task that has been assumed in the method of Reactionalysis, which is your self application of Reactionism: To describe the forces of mind—you to judge of your strength or weakness. To describe the perfect mind—you to judge of your degrees of perfection. To describe the results of the perfect mind—you to judge whether they are worth the effort. To daily refresh this knowledge—you to take the refreshment as you will.

Whether it be the force of despair or sorrow,

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whether it be humiliation or discontent, Reaction-
analysis will show you how to supplant them.
Whether it be lack of inspiration or hope, or need
of courage or will, Reactionanalysis will show you
the way to acquire them.

More than this no agency can do, for you are
master of your mind—you are your mind. In your
hands alone lies strength, happiness, joy and peace
—and they all await you.

Since my task is over, and it remains for you to
analyze yourself, I will say adieu, leaving to Re-
actionanalysis the duty of expressing your ideas to
yourself. After so long a harangue, you will, I
am sure, find relief in being able to talk to your-
self for a change—Good luck to you.

PART II

REACTIONALYSIS

THE SELF APPLICATION OF
REACTIONISM

CHAPTER XVIII

INTRODUCTION

IT is one of the singular things about Truth, that it is so quickly recognized; and many a rare effort to establish it meets only with a final "I always felt that." Truth is so obvious when it is once understood that it often loses much of its force and all that is left is to present it again and again in different guises, cloaking it in new garments which when parted reveal again its beauty and its inspiration.

In view of this, all that Reactionanalysis can give is a clearer perception of truth, and if this is disappointing to that type of person who hopes to obtain a quick and sudden lift on the road to mental strength he must be disillusioned.

On the other hand, Truth is relentless, governing and never governed, and in its permanence, solidity and everlasting changelessness can inspire to efforts that make the lift an intolerable weak-

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ness. Truth is for those who would have power rather than succor, the inherent will rather than the easier way. Truth is for those of courage and understanding not for those who shrink and falter. Truth is a power which makes the strong stronger, but which whips the weak with the knowledge of their weakness.

But where are the weak? When has humanity ever failed to rise above nature. Where has necessity ever shown itself without humanity rising to the occasion. Stumbling, perhaps, and slowly moving, but in man, in you, is the capacity for strength, the ability to vault the barriers to progress—and this is a truth so obvious that no cloak can hide it.

Reactionalysis, which presumes to lay down a method for your mental improvement, is limited again to your own powers of application. No method of mental betterment can prove practicable that is not arranged for use in the daily tasks and pleasures. Reactionalysis can only point the way, instruct in the principles, inspire by its truths and understanding, leaving to your ability and will to obtain the benefits which it can in this way only bestow.

From the faculty of Attention by which we con-

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trol the outer and inner perceptions that come to us, thence to Judgment, by which we weigh the things in Attention, and thence to Will by which we support our judgments, there are contributing and intermediate forces which may be fully dealt with under fifty headings. Some of these will recur both as regards Attention or Will, some again may be linked with all three powers, but since this complex mind of yours is motivated by so many forces, it is impossible for any system which over-emphasizes one to help them all.

With these facts in mind, it is logical that the best system will be of broad and complete scope, supported by an individual understanding of each faculty that is detailed and clear. With a division into fifty parts it seems a logical way in which to improve each force by taking one each day for special observation. Your most important reactions are the sum of your composing reactions, and, therefore, to review the elements of these broader reactions is sound in principle. If we lose sight of the contributing forces to any central perception we shall easily be led astray. It is the parts of a perception that are most important, for the reaction to the total perception is governed by the reac-

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tionary strengths of its parts on one side or the other.

There are subsidiary forces which may be included under the general term Attention and these are studied in a general sequence, in this way laying the foundation of accurate perceptions. Then follow the forces which contribute to the process of Judgment and Reason and, lastly, the energies which support Will.

In fifty days a surprising benefit will be found in the clarity of ideas, the strength of purposes, the speed of concurrent perceptions and the finality of decisions.

CHAPTER XIX

FIRST DAY—MY MIND

My mind is me. Its perfection is my perfection. Its weakness my weakness. As it has balance, so have I balance. As it has understanding so have I understanding.

My mind is my power of thinking, of planning. It is the creator of my purposes and the means of their achievement. As my mind is judicious, careful and thorough so will my purposes be wise. As my mind is bold, fearless and ambitious so will my purposes be brought to fruition.

My mind is my ability to select from a myriad of realities, to choose the beautiful, the stimulating and the wise. It is my ability to act, with decision, with deliberation and without fear. My mind is the sum of my mental forces, my most wonderful power, my greatest gift.

I see in my mind, the desire to achieve and to im-

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prove. I daily find new powers, new knowledge, new mental strength.

I see the possibility of faster progress and more accurate understanding. I see in knowledge of my mind, knowledge of my strengths and frailties. On this first day of examination of my mind I will note them as they are shown in my daily tasks.

CHAPTER XX

SECOND DAY—MY MENTAL FORCES

I RECOGNIZE that my mental forces change one into another and that while they will still obey this law whether I seek to direct them or not, still I may direct them to my own profit and happiness.

I observe that all my mental forces are balanced by forces of an opposite nature. That the force of love may be turned into that of hate; that the valuable force of attention may be dispersed with forces of distraction; that my force of will may be turned into the force of irresolution.

This day I will observe my mental forces as I have so far given them habitual reactions. I will decide which forces harm me and I will examine their nature and find the corrective force.

I recognize that when I understand harmful influences, it is a principle of mind to make this very understanding a corrective influence. I will

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therefore judge myself honestly and accurately and acquire habits of wiser and stronger reactions against injurious ideas.

Do I find myself lazy? Then shall I understand inertia and its arduousness. Do I find myself lacking in decision? Then shall I understand the forces that destroy my power of will, turning them into understanding and by understanding into new sources of will power and decision. Do I find myself listless and self pitying? Then shall I see that physical forces are controlling my superior conscious force, convicting me of mental weakness in my manner and my speech.

My best mental forces shall this day have every contributing strength of my will, and my cheerful intentions of self improvement.

CHAPTER XXI

THIRD DAY—MY MENTAL WORLD

MY mind is my mental world. I control my mind, and thereby control the kind of world in which I shall live. It is in my power to make my world a more beautiful world in which to live, a nobler and more profitable world in which to work, a happier and pleasanter world in which to play.

There is nothing viewable in which I may not find beauty and wonder, inspiration and hope, if I will but understand. There is nothing thinkable which may not be fine and true and ennobling, if I will but see it in its proper relation. There is no act by which I may not obtain suggestions for finer, more accurate action.

If I relinquish my world to external forces then will I know weakness. If I bow to disturbing and untruthful conclusions, then will I know unhappiness. If I respond in my actions to unconsidered ideas, then will I know regret.

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And so I will govern my world with wisdom, and justice, and enact laws which shall keep my world clean and beautiful, orderly and quiet, productive and progressive.

I am king of my world and I am responsible for every unclean street and dangerous avenue, just as I am responsible for the beauty and charm and hope and fineness that others see when they obtain a glimpse into my world of self.

CHAPTER XXII

FOURTH DAY—MY CHARACTER

MY character is my reaction to certain perceptions. At any instant it is a definite existing tendency. At any future time my character will be governed by my present tendencies as they will be modified at that future time.

I see that employers, husbands, wives and all humans have faith in character. They expect a certain stability in the nature of others, and I now see that because of the mental-etheric nature of thought this expectation is justified.

The kind of reaction expected is based on the kind of character we have seen in others. We expect honesty where we have seen it practiced. We expect integrity where we have found it expressed. We expect big things from big men, and are surprised and disappointed when they are not achieved.

My character is the standard of worth and moral

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stability by which others may judge me. It is a high standard as I have high principles. It is a standard to inspire strong confidence if it is constant.

This day I will notice the things which are forming my character. Integrity, honor, strength of principle, industry, constancy and every other quality by which I am judged, appraised and trusted.

Aside from the field of morals I see that there is character of emotions. It is my character to be cheerful and friendly, cold or ill-humored. These qualities I will watch this day and make mine a more engaging character.

I also see a character of will and determination, a character either of day-dreaming or trained imagination, a character of attention or vague vacillating interest, a character of reason or lack of judgment. My character is my formed tendency or disposition, governing the way in which I think or act. I cannot belie my character or give it colorings that are not inherent in me. My character is the permanent side of my personality at any moment, and its very permanence makes it vital that I should not lose a day in its development.

CHAPTER XXIII

FIFTH DAY—MY ATTENTION

MY attention is one of my mental forces of great power when exercised, for it governs what shall be allowed in my mind. My power to attend to certain things in the outside world, shuts out the influence of distracting sensations. My attention to a train of thought removes the disturbing influence of outer sounds and sights. My attention given to my purposes, my habits and my progress adds its force to that of my will. As I can attend, so am I a higher thinking being, less animated and controlled by things without.

My power of attention is only as strong as I have developed it to this day. With greater development I shall find less effort in its exercise, and only by its development can I find freedom from the influences which distract me from my purposes, interrupt my thoughts, swerve my reason into senseless imaginations.

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Today, in my daily work and play, I will improve my power to attend. I will not allow distracting, distressing or unimportant ideas to clog my reasonings. I will attend closely, with easy poise and unstrained observation. I will attend today, and note my failures only as a spur to steadier and more determined attention.

CHAPTER XXIV

SIXTH DAY—MY INTEREST

I SEE that interest secures for me the same results as I obtain by attending, except only that I find no effort. Where I can create interest I shall remove the conscious effort of attention. I must therefore know what forces create that of interest.

As I look back I remember that the subjects which interest me now looked forbidding and uninteresting until I understood them. Even when my understanding was difficult, and needed consistent application of attention, my interest was aroused as soon as the path became easier. Understanding therefore creates interest.

Curiosity arouses my interest. The connection of a thing with my friends or my work or purpose arouses my interest. If therefore I lack interest in certain things which I recognize as important to me, I but need to attend to those important, or curious features of the thing knowing that my in-

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terest may be created in this way. I must also clarify understanding, knowing that any effort involved will be rewarded by the ease and pleasure of interest.

I recognize the necessity of interests, the pleasure and relaxation of interests. I will this day clarify my interests and add to them, for the richer, fuller and easier mental life they create. But I will not neglect to examine their wisdom before giving them full play.

CHAPTER XXV

SEVENTH DAY—MY OBSERVATION

I SEE the wisdom of observation of details, in that, as my mind is but the sum of many complex traits and tendencies, so everything observable is but the sum of many details, each of which has a varying importance.

Careful observation gives clearer understanding and a truer basis for judgment and action, and while I recognize the impossibility of observing every detail of all things, yet to many matters that come to my attention I give too quick and embracing a view. In important matters therefore I will this day give closer and more observing interest. I will dissect each idea, comparing it with other ideas. I will look for detail, for units before I judge the whole.

I will see how many engaging qualities my friends possess, to which I have heretofore been

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blind. I will examine the reasons for the strength of certain individuals, of which I have heretofore been unaware. I will at every opportunity give myself greater understanding this day as understanding may be gained by closer and more careful observation.

My habits, my manners, my speech, my every action should improve if I but take advantage of my powers of observation. I will make this day pleasant in new discoveries that lie before me in every conversation, glance and action of my fellows.

CHAPTER XXVI

EIGHTH DAY—MY SELECTION

I SEE the difference between voluntary and involuntary attention. I recognize that my attention can be “caught” by unusual sights and sounds and that they seize my imagination, controlling me because I am not alert; whereas I should reject them as soon as they are perceived. I see the childish mind controlled almost entirely by these outer influences. I see abler minds noting and rejecting with ease the sensations that harass productive thought. I see the necessity of training my attention to be voluntary—not involuntary on my part.

Because oft repeated actions are not so strongly conscious, I see that to train my mind in this respect will permit me to perceive and reject unimportant ideas with ever increasing ease, freeing my mind from control by external things; removing the necessity of conscious tussles; saving the loss

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of time in constantly getting back to the work in mind.

This day I will give my attention only to those things which help my purposes, knowing that in this I am laying the foundation of stronger will, clearer understanding, faster and more accurate thought. My attention this day shall be voluntary—not the vacillating attention of the child. I will select the subjects of my thought.

CHAPTER XXVII

NINTH DAY—MY MEMORY

MY memory comprises most of my mental world. If I can see its objects clearly I am better able to move along the paths of progress. Clear, quick memory is so valuable that I will this day acquire habits of thought that shall improve my memory.

Close attention gives a greater force of attention and a more definite understanding. I shall therefore give full attention to thoughts which I wish to remember. Clear understanding gives the force of interest and I remember the things which interest me better than those which do not. I shall therefore obtain clearer understanding of those things which I wish to remember.

I observe that all nature is in a regulated system and that all objects when fully understood show a relation to all other objects. I also observe that ideas, based on the relation of ether, are also re-

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lated, being degrees of meanings of comparatively few fundamental truths. There is no limit to my memory, therefore, but the limitation of my own lack of understanding. If I can but complete my knowledge in those fields where it breaks off before it can connect up with other truths, I shall have a perfect arrangement of my ideas—a true association of my ideas. Gaps in my knowledge mean gaps in my memory. I will this day attend to the relating of my ideas by the forces of understanding and attention.

CHAPTER XXVIII

TENTH DAY—MY INFORMATION

I RECOGNIZE in the information at my disposal a more or less limited understanding. The greater information of timely or related value that I can gather, the more easily shall I find precepts and experiences to guide me. All knowledge is related and the more relations between ideas I can understand, the more I shall reach understanding of all things. There is no kind of information that may not give greater clarity to my purposes and thoughts, if I will but seek the principles which connect one fact with another.

I see that broad information may be as easily a characteristic of a being as limited knowledge. There is no principle which limits the number of things which I may know. I may know all things if I but search for them.

This day I will seek information. I will find

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new facts of interest and value in the objects around me. I will find new insights into the characteristics of others. I will seek the new piece of knowledge and find its relation to my present knowledge. I will not refuse my attention to facts merely because they do not interest me. I will review my reading and my recreation in the light of the new information they give me. I will seek every new idea which shall seem to be true and acceptable. I will enlarge my knowledge of fields of human endeavor of which I am now ignorant.

“What do I know of it?” shall be my question of each new subject. I will this day improve myself as a well informed individual.

CHAPTER XXIX

ELEVENTH DAY—MY IMAGINATION

My imagination is my power to multiply, divide or transpose my ideas. It is the faculty by which I create, invent, presuppose. Uncontrolled it is my weakness of day-dreaming, of abstraction, of purposeless thinking. Controlled, it is my power of progress beyond present knowledge, it is my art, my philosophy, my faith.

By imagination I may make my mental world beautiful or sordid, hopeful or downcast, creative or destructive. Imagination without purpose is a desecration of this sublime force within me. Imagination without reason is to live in a world of unreality which will mock me as it plays to my senses. Imagination without will is a fruitless imagination, better left unimagined.

This day I will make my imagination work. I will bound it with reason, direct it with purpose, convert it into action with will. I will check it from

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wandering; set it tasks to clear, use it for the conception of inspiring results; not vague and improbable pictures. I will stir it to serve me but never govern me. I will prod it when it languishes. I will supplant it with other forces when it has served my purpose. This day I will imagine with greater accomplishment for I will guide this great power within me.

CHAPTER XXX

TWELFTH DAY—MY REASON

My reason is my ability to compare ideas in sequence with a view to reaching a decision. I observe that my reason is perfect as my force of attention gives it direction. I see that my reason will be powerful in the degree that I have knowledge to compare. I see that my every reasoning lays the foundation for broader, sounder reasonings in the future. I notice that as my reasoning feels thorough so are my decisions stronger and that no force of fear of error destroys the clarity of my will.

This day, I will make my reasonings more perfect. I will make use of attention and observation to give reason wider scope. I will compare more carefully, to give reason finer degrees of balance. I will state the purpose of my reasoning with more detail, giving the force of clear understanding to my objective. I then will allow no contrary pur-

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pose to interrupt my reasoning. In this way I shall lay the basis in my mind for faster and more accurate reasonings in the future.

As my reasoning creates forces of understanding so will I turn these forces again into reason of stronger force. My power to reason determines the wisdom of my actions and the perfection of my understanding. This day I will find more perfect understanding by more systematic use of my reasoning force.

CHAPTER XXXI

THIRTEENTH DAY—MY DISCERNMENT

I RECOGNIZE in keen powers of discernment a valuable faculty in life. And since discernment is a force of mind susceptible to creation from other forces, it is also susceptible to training. Discernment, I see, is the power of distinguishing differences in ideas or things. It is the ability to look beneath the surface, knowing the motives and causes of things. Discernment sees fine distinctions. It is subtle, analytical and wise.

Discernment inquires beyond the normal inquiry. It is dissatisfied with superficial explanation. It seeks to find fundamental principles in all things.

Discernment operates through close observation and quick judgment. It has the penetration of previous discernments and past experience.

This day I will acquire a keener power of discernment. I will inquire into the causes that

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prompt the requests and remarks that are addressed to me. I will see things in their relation to underlying principles. I will study problems with more attention to their causes and consequences than is my custom.

I will not confuse discernment, which is knowledge, with suspicion, which is belief. And I will not give to discernment the belief of accuracy until it is confirmed by reason and judgment. I will but exercise more care and penetration, insight and examination into the things which now are felt as obvious but may hold greater values for me if I could but discern their hidden meanings and wisdom.

CHAPTER XXXII

FOURTEENTH DAY—MY UNDERSTANDING

IN the perfection of my understanding will I find new truths to govern and guide me. I see that I like people whom I understand. I see in understanding the foundation of tolerance, of love and sympathy. I see in understanding power and the strength to guide. I see in understanding broader, finer qualities of being. I see in understanding peace and resignation, hope and faith.

I find no fear in the things I understand. I find no worry or complexity in the things which are clear to me. I find no anger and scorn toward those I understand.

Understanding turns hate into pity, disgust into compassion, acquaintance into friendship, respect into love.

This day I will try to understand people and things to a larger degree. I will lay out my reading and work in more intelligent fashion. With my

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powers of ingenuity I will find many ways in which to obtain greater understanding and acquire the security of mind, the inspiration of courage, the hope of reason in a finer, truer, greater understanding.

As I understand principles so can I rest my future upon them. As I understand facts, so can I know the soundness of my reasonings. As I understand people so may I trust them, guide them and love them.

CHAPTER XXXIII

FIFTEENTH DAY—MY INSTINCT

I RECOGNIZE in my instincts an inherent tendency to do certain things. It is my instinct to love and to hope, to eat and to sleep. I recognize an ability to control my instincts to a greater or lesser degree. And in this control to change and modify my instincts.

I have no difficulty in determining when my instincts should have free reign and when they should be controlled. I recognize in the abuse of my instincts an abuse of my health. I recognize the need of a sound body to give soundness to the things perceivable by my mind.

This day, I will regulate my reaction to my instincts. Whenever they are involved in the perceptions that come to me, then will I control them. I see animals motivated almost entirely by instinct. I myself pretend to greater power. I will make my pretense an actuality. It is my instinct to

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cringe before fear. It is my courage to face and banish fear. It is my instinct to eat to satiety. It is my wisdom to be moderate. My uncontrolled instincts produce excesses. I will therefore practice temperance in all actions prompted by instinct. I will obey my instincts only as I feel they perfect me in my habits, emotions and thoughts. I recognize that my perception of instinct is a mental force which I can change into other mental forces. Instincts which I find harmful I will modify by the force of understanding or will or by giving attention to other things.

CHAPTER XXXIV

SIXTEENTH DAY—MY FORESIGHT

IT is given to me to exercise foresight to a certain degree. That I may increase this degree I know by comparing my present foresight with that of earlier years. I can easily foretell my main actions on the morrow, as I can foretell the results that will follow my young friend's enthusiastic effort in his new hobby.

But there are many incidents in my daily life, of adverse effect upon me, which I should have seen developing and should have foretold, while I see that if I give a little more care to the things about me I shall often be able to adjust myself to occurrences before they manifest themselves.

I see causes and effects in all happenings and I see that certain causes have certain effects. If I can increase my knowledge of what effects follow given causes, I shall be better able to respond to

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causes not in my control and to institute causes for the effects I wish to create.

This day I will study my life and my purposes as they are motivated by the causes and effects that influence them. I will endeavor to increase my foresight in all matters which affect me. In relationships, in economics, in morals and in character I see the law of cause and effect. I will this day observe those causes which affect me wisely and remove those influences which rob me of progress or happiness. I will exercise greater foresight.

CHAPTER XXXV

SEVENTEENTH DAY—MY EMOTION

My emotions are the feelings of pleasure and pain that accompany certain ideas of mine. The emotions of pain, I notice, contract and harass my ideas. Fear, anger, hatred, depression, despair are forces which cramp my thoughts, while the emotions of courage, love, cheerfulness and hope enlarge my views and give me a wonderful freedom of mind and will to accomplish.

It is therefore wiser to encourage emotions of pleasure, and I should bring them to bear to the largest degree dictated by wisdom. Emotions of pain I should check. My anger at a sense of injury I should modify with a just appreciation of the injury and its future prevention. To exaggerate the injury will but increase its effect. My physical pain I can and should combat, as soon as I have noted and corrected its causes.

The emotions of inspiration, power, satisfaction,

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hope and faith will lend the strengths of their forces to all my purposes and should be given full reign. Pleasurable emotions improve my power of expression, in thought and act.

This day I will control my emotions to a larger degree. I will find the sense of elevation and power that comes by checking emotions of annoyance, irritability and anger. I will find the increased inspiration, happiness and confidence of cheerfulness.

I will acquire the calm, unruffled attitude that I know is in my power to maintain, and will not be stampeded into excitement, fears or depressions.

Strength is always calm. Weakness rails and complains. This day I will be strong.

CHAPTER XXXVI

EIGHTEENTH DAY—MY CHEERFULNESS

I RECOGNIZE in cheerfulness an emotional habit which makes all labor and living easier. I notice a faster operation of my ideas when I am cheerful; that my thoughts are directed to outside things; that there is greater will to accomplish and achieve; better understanding of others, and that others give me more elbow room when I take my place with cheer.

When I am depressed, I notice that it is difficult to keep my mind off myself; that my thoughts continually revert to my hardships and burdens, and that I thus find difficulty in accomplishing my desires.

Both cheerfulness and depression are mental forces and if I will but know it, I can turn my force of depression into one of cheerfulness. This takes a little time and I must rout depression again and again before cheerfulness becomes an habitual re-

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action within me. I observe that youth is more subject to depression than age, and I must see that just as we may gradually come to accept life with cheer so may we make faster progress if we will but acknowledge the necessity of development.

I am the main one to suffer by a lack of cheerfulness, and any depression I may have is the result of my tolerance of depression.

This day I will cultivate cheerfulness. I will probably find grumpy people slightly amusing. I will surprise my friends with my cordiality and will enjoy their response to it. My business associates will find a new strength in me for my problems shall not be greater than my cheerfulness and I shall find their importance reduced as I attack them with a smile.

CHAPTER XXXVII

NINETEENTH DAY—MY WILL

I SEE that my will is a force which enters into my every mental action. It gives its strength to my attention, my imagination, my reason and my decision. It checks my instincts and my emotions. It is my power to change one mental force into another as it may itself be changed by other mental forces.

Since the strength of my will is but the sum of my every slightest use of it in all my life, I recognize that weakness of will in any single act reduces its total strength to the same degree. When the idea of self-indulgence is accompanied by a higher force of will than my idea of duty, I will dodge my duty, and lay the foundation for evading it in the future.

This day, I will exercise my will with greater wisdom and with more decision. I will carry out the acts of my will with deliberation and conscious

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care. I will take this day to prove my strength of will, to win every battle set before it. I will not vacillate in my decisions. I will not falter in my actions. I will allow no timidity. In attention, in judgment, in imagination I will use my will. My decisions shall be carefully made but irrevocable when my will stands for a certain action.

With judgment and understanding as its guiding forces, my will shall lay the foundation for stronger character, greater courage and higher motives from this day on.

CHAPTER XXXVIII

TWENTIETH DAY—MY COURAGE

My courage is my sense of strength to do. My fearlessness before obstacles. My certainty of power. Courage is constructive, outward looking. Fear is destructive, with eyes turned on an exaggerated idea of self.

Courage, like love and hope and faith and inspiration quickens the thoughts of men and sends them forth to work and win with a smile on their lips and a confident certainty in their hearts. Fear, like hate and despair, curdles the blood and destroys the will to do.

But courage is consciousness, the very stuff of which fear is made. And the forces of courage can be created by the destruction of the forces of fear.

This day I will conquer all the little fears, the worthless hates, the weak despairs, turning them into units of courage and hope that shall make a sum that is courageous indeed.

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My courage exists—it is there to be felt and to inspire me. Rob it I can of its power. But so can I reinforce it to greater strengths than before. What shall I meet today that my courage of yesterday could not cope with? What plan or purpose dares to fling the gage to my courage? Am I in a business rut? Do I let Mrs. Jones patronize me? Have I cringed before the wealth of my neighbor? Insignificant, trivial things to engage my attention, to flaunt themselves before my courage and self-power. What fine thing, what great task, can I set my courage to conquer?

CHAPTER XXXIX

TWENTY-FIRST DAY—MY DISCRETION

DISCRETION is a negative power. It is the brake on impulsiveness. It is the curb on unwisdom. Discretion closes the lips against the voice of haste. It keeps the arms to the side when anger or imprudence rushes to act.

Discretion knows the value of time, the wisdom of withheld judgment. Discretion realizes that the surest ends are the result of sure steps.

People trust discretion, for discretion lives with itself in contentment. Discretion is strong, needing no mother's lap to receive its tears; needing no listener to share its joys.

Indiscretion is a wolf in sheep's clothing. It counsels rashness but is absent at the moment of despair. It stands behind spite, but disappears when vengeance appears. Discretion is the truest friend a man can have. It is his own best counselor.

This day I will be discreet. I will ponder be-

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fore I speak or act. I will fear impulsiveness and hesitate before unwisdom. I will say nothing which is not well considered and will withhold every word or act which like a boomerang may return to injure me. I will be prudent, realizing that time gives the clearer-eyed perspective of distance. I will be less ready to state my purposes and plans to others lest they rob themselves of their individuality and escape on the air of words. Discretion saves me from error, governs me by wisdom, curbs my emotions, helps my understanding, directs my will. This day will I be discreet in all things, enlarging my personal power by storing it with resolve, prudence and sagacity.

CHAPTER XL

TWENTY-SECOND DAY—MY HUMILITY

HUMILITY gives vision and greater perspective. Exaggeration of self always directs the mind to the conclusions we have already formed, while humility doubts our own conclusions and turns the mind outward to new thoughts and new confirmations of what we already think.

Vanity is consciousness of self. Humility is consciousness of self compared to greater and finer conceptions.

Humility begets affection, for others recognize the justice and mercy of humility. We doubt him who acclaims his skill or superiority, but we readily grant skill to him who is humble in his attainments.

Humility is not self-depreciation. It is sometimes tinged with the force of achievement, but always humility is conscious that even this achievement is slight in comparison with the finer works it visualizes.

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My sense of humility will endear me to others, will speed me on by its pictures of finer objectives, will present me with more honesty and honesty is always recognized. Humility will save me disappointments for it will not permit me to exaggerate the values of my deeds.

This day I will exercise a greater humility, that my vision may be enlarged, my understanding clarified, my will strengthened and my purposes made finer and greater.

CHAPTER XLI

TWENTY-THIRD DAY—MY PURPOSES

My purposes are my central perceptions, governing my interests, my attention, my will and my whole life. In the degree that my purposes are big so will my viewpoint toward all things enlarge. As my purposes are clear so will my whole way of life be clear. As my purposes are sound and worthy so will my path be free of stumblings and dissatisfactions. As my purposes are stable and strong, so will my progress be swift and unmarked by vacillations and interruptions. As my purposes are noble and unselfish, so will they set their mark on my character, ennobling me as they are achieved.

This day I will clarify my purposes to myself and give the force of understanding to the rejection of hindering situations. I will give my purposes a wider and more embracing character. I

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will review them and judge the means for their accomplishment.

I will spend this day for the furtherance of my purposes, noting those influences which I have allowed to divert me; seizing those opportunities which will help their fulfillment.

I see that my purposes enter into my every thought, welcoming this idea, fretting under that prospect. I see that clear worthy purposes will in a little while give me a clear, plain road to travel, making the bypaths less inviting as they show me the ease of traversing the wider road. The shortest distance to success is the straight road that leads to my purpose. This day I will see that the character of my destination is worth reaching for then I will increase my desire to reach it.

CHAPTER XLII

TWENTY-FOURTH DAY—MY WORK

I SEE that all things in nature perform work of various kinds, and although I can not see the ultimate purpose I can understand that it is a law of nature that man must work. This is confirmed in my mind when I notice how pleased I feel when I accomplish things and how depressed I am when I am idle. I further notice that the importance of the achievement governs the degree of pleasure obtained.

My work then should be a source of great pleasure to me, and if it is not, this displeasure is caused by other forces, which I will this day correct or supplant.

I also see that my pleasure in life is determined by the quantity of work I can encompass, and since I find the fact of fatigue when long engaged upon one occupation I see that my capacity for work may be increased by a change of kind of work. If

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my daily work is one of practical application, I may find both pleasure and profit in examining theoretical principles as a relaxation.

I now see the mental importance of a hobby, especially if it is of constructive nature.

This day I will work more assiduously and with greater accomplishment. I will study the nature of my work, and find other interests to supplement those fields of knowledge about my work that I do not have opportunity of learning during the day. I will put a higher estimate upon my work, lifting it by my personality to a higher importance and value.

I must recognize that in my work there lies my best opportunity for advancement and success and that all men are judged by their work, in the regard given to them by others. This day I will turn the dross of work into the gold of accomplishment.

CHAPTER XLIII

TWENTY-FIFTH DAY—MY KNOWLEDGE

MY knowledge, I see, is the memory material I have gained through people, books, things and experience. I see that my imagination is largely limited to things which I have seen or heard. That the amount of knowledge I have governs the productiveness of my imagination. Similarly, my understanding, my reason and my purposes are all limited by the things I know.

I find my knowledge scanty for my purposes in certain fields. This day I will note my limitations in fields of knowledge and perfect these sides of my understanding. I will notice what subjects of valuable nature arise in conversation with which I am unfamiliar and determine to correct my failings in these respects.

I see the deference given to those who know their subjects. I see the desire of others to seek the help of those who can help them. In my business

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and social life I see that knowledge is the very basis of confidence and that knowledge must be sound and thorough and embracing to maintain that confidence.

Without the confidence of others, I can expect no lift to success, no appreciation of my efforts. I will therefore complete my knowledge, whether in my specialized field or my broader activities. I see no limit to human knowledge beyond that of my individual purpose. I see no limit to the things I may remember. My consciousness can digest all things to be seen or known. This day I will make it my purpose to know.

CHAPTER XLIV

TWENTY-SIXTH DAY—MY EXPERIENCE

I RECOGNIZE in my experience the most powerful knowledge I possess. I believe the things in my personal experience. I feel them as true things to a larger degree than the experiences of which I read or hear.

If I could give the same force of reality to those experiences of others of which I believe but feel as unaffecting me I should enlarge my own experience.

In biographies of great men I find much good advice and much rich experience. If I could read them with closer attention to the principles involved they would greatly enlarge my vision and my own experience. I see the experiences of those around me and if I but interpret them with full appreciation of their reality I shall find myself rich in sound precedents upon which to base decisions and to guide my way.

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This day I will gain experience not only through my own actions but through the eyes and ears of others. I will note causes and effects with closer observation. I will look for experience as it makes for success, for happiness and for improvement. I will avoid harmful, useless experiences. I will seek valuable experience and increase my powers of discrimination between worthwhile and unimportant experience.

Opportunity finds a readier answer when she knocks on the door of Experience.

CHAPTER XLV

TWENTY-SEVENTH DAY—MY SUCCESS

MY success is the accomplishment of my purposes of whatever nature. The greatness of my success depends upon the worth of my purpose. The speed of my success depends upon the intentness with which I pursue my purpose. The certainty of my success is governed by the resoluteness with which I undertake it.

Herein I see a vital principle. To succeed in the various stages is to reach my ultimate goal. If I swerve to the fascinating view to the right or the restful glen to the left, I postpone my progress on the road to my purpose. If I am attracted to a nearer goal to the right or left, I have to retrace my steps if I again desire to reach my original goal. If I weaken and turn back, it will be more difficult to summon courage to start again.

I may stumble here and there and be delayed

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awhile, but only if I leave the road do I bow to defeat or weaken in my pilgrimage.

Direct, constant effort must reach my objective more quickly.. Must be crowned with success more surely. Must give the greatest encouragement as each mile-post shows a definite degree of progress.

A straight line is the shortest distance between two points. I will this day draw the line to follow, and traverse it with constancy and knowledge that I am making the fastest progress of which I am personally capable.

CHAPTER XLVI

TWENTY-EIGHTH DAY—MY CAREFULNESS

I RECOGNIZE in genius the ability to take pains, to exercise unlimited care. Carefulness, as a guardian against error, is a preventer of self-abasement. Carefulness, as a guide to right, is a saver of time. Carefulness, as a habit which can be acquired as easily as carelessness, will this day be the force for my attentive exercise.

Care in observation and attention, care in my thinking, care in my actions, care in my work and care in my play, will leave me a more careful individual at this day's end.

Care and caution, I perceive, are not admissions of fear but proof of wisdom. I shall therefore not be ashamed into hurried understandings nor will I yield to persuasions that I have not studied with care.

Care is not evidence of slow wit, but of prudent reasoning. I shall therefore take sufficient time in

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forming judgments to be sure of their soundness, knowing that I am in this way making the greatest accomplishment in a given time that I am able wisely to make.

It is not hard for me to remember many worries caused by carelessness. These I will save myself in the future, for today I will make myself more careful in my mind—from which source I can hereafter expect a greater degree of carefulness.

CHAPTER XLVII

TWENTY-NINTH DAY—MY EARNESTNESS

I SEE in earnest people a greater force in their influence upon others. Earnestness I must recognize as a real force in my thoughts and expressions. Strong intents and fervent determinations make up the force of earnestness. Honesty strengthens it. Expectation of acquiescence inspires its fullest expression.

If I am earnest in my efforts, they will be more often crowned with success. I can acquire the quality of earnestness if I will but know the forces that create it. These, I see, are the worthiness of my desire, its integrity and soundness, the frankness with which I state it to myself; and the absence of reservations for personal gain or advantage.

With these forces created I shall find the force of earnestness for they will of themselves inspire

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in me the force of earnest, hopeful, expectant desire.

Earnest people are liked, are believed and respected. Earnest people are loved. Earnestness is hard to refuse, because of its very nature it believes that its demands shall in some way bless the giver. This day I will be more earnest in my attitude and reap the pleasures of good will, and voluntary yielding to my ideas and wants.

CHAPTER XLVIII

THIRTIETH DAY—MY SELF-CONSCIOUSNESS

THIS I see is not consciousness of self at all, but consciousness of what others may be thinking or saying of me. It is consciousness of myself only insofar as I recognize the figure I present before others.

But I also see that I have no self-consciousness with certain individuals; and that I am at ease, finding appreciation and understanding on their part.

And since I appear the same in both cases, then it is my imagination that is at fault. I obviously attribute unkindness where it is quite possibly never felt, and I attribute attention to me where it is quite possibly never given!

The force of self-consciousness is very plainly composed of the forces of vanity and of self-depreciation. This day I will supplant the force of vanity with the force of interest towards others. I

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will inspect them rather than imagine they are inspecting me. And I will supplant the force of self-depreciation with the force of will.

Self-consciousness is entirely too weak a whim to be allowed to persist and is entirely too troublesome and exaggerated a complaint for me to lose the pleasure in others that they are waiting to give me if I will but do my part in giving my interest to them and their ideas. I see I am entirely too self-contained and am depending on my own judgments too much. I will this day see how much kindness and welcome is waiting for my interest and sympathy.

CHAPTER XLIX

THIRTY-FIRST DAY—MY POISE

I RECOGNIZE in poise the evidence of self-mastery. Poise in all situations shows a mind without panic or fear and a body under control of mind.

I see that my mind is essentially the same as that of other men. That money, power and position do not give one man superiority over another—that the only degrees of inequality are those of mental capacity. No man, therefore, can shake my poise unless I attribute to him powers which he does not possess. And no tribute of fear or awe can be paid any man without admitting non-existent powers. Respect, yes, but never fear—and lack of poise is fear. Fear of power, of ridicule, of accepted customs—but always fear.

If I lack poise I admit inferiority. But I am conscious of no inferiority, for my character is motivated by the same laws that motivate all beings.

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My emotion is the same as all emotion. My ease and security is based on my equality with others. All other standards are superficial and momentary. My consciousness equals that of other men. Only the objects of my consciousness may differ—and no man knows the objects of my consciousness.

I may differ from another; but I am no less important, for I, too, am a unit in the great scheme of life. So will I find a new confidence in my associations with others, a new power in my understanding of them, a new poise in my humility before the great laws of life and a new pride and self-respect before men.

CHAPTER L

THIRTY-SECOND DAY—MY HABITS

I PERCEIVE in my habits a more physical tendency to react in certain ways. Less conscious force is expended. My habits either save my time or waste it. They either save me effort or create it. They govern me after I have formed them. Good habits keep me well, placid, contented and happy. Bad habits give me contests of mind and irregularities in my health. I am master of my thoughts, their direction, their custom until I form habits, when I become to greater or lesser degrees mastered by my habits.

I observe that my every act forms and unforms habits and that those ill habits formed in the past must be undone by the formation of good habits in the future.

This day I will review my habits. Decide which shall be changed and change them. The good habits

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which I see in others but which are not at present mine, I will make mine.

I see a law of regularity. That as my physical habits are regulated so does my body react after a while with like regularity. I see in mind that those things to which I have become attuned do not impress themselves on my consciousness. If nature responds to regularity in body and mind and gives to this principle the force of a law, I am wasting my physical and mental powers when I do not take advantage of this law.

I will therefore bring more regularity into my work, my recreation, my meals and my rest. In this way I shall cultivate habits of health and the greater enjoyment of reduced effort in all things.

CHAPTER LI

THIRTY-THIRD DAY—MY CONVERSATION

My speech is my best means of conveying my thoughts to others. If it is clear in meaning it will prevent misunderstanding of me. If it is couched in good language it will please others to listen to me. If it is clean, it will not offend. If it is exact in terms, it will create accuracy. If it is fluent, it will charm the ear. If it is forceful, it will gain the point. If the nature behind it is sincere and earnest, it will be eloquent.

My speech is important. It presents me to the minds of others. As its introduction is polished, clear, well intentioned so will others be glad to meet me. As its introduction is faltering and frail, bad mannered or inaccurate, so will I be unfairly presented.

My speech can be improved by reading aloud, by refraining in the use of words which I know to

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be unsuitable, by good reading and by a better choice of companions.

This day I will watch my speech and improve it. I will devise plans for reading aloud to others or myself. I will find many ways to insure a more graceful presentation in the future.

In the effort to speak more clearly I shall have to think more clearly. To speak more accurately, think with greater accuracy. My speech is but the vocalizing of my thoughts. It will compliment or convict me every time I voice a sentence.

CHAPTER LII

THIRTY-FOURTH DAY—MY DUTY

I FIND myself in a world of fellow beings upon whom I depend for many services, and to whom I owe many comforts as they owe something to me.

In this interdependent community of which I am a part, I expect others to respect me, to use no persecution against me, to give me free opportunity of expression and of labor. In turn I recognize my duty towards others. This duty expects of me courtesy, sympathy, cooperation of effort, quietness, good humor, patience, trust, and fellowship.

As I perform my duty in these respects, so I see I will enjoy a warmer welcome among others. Love begets love and friendship finds a response in friends. As an individual I may thus do my share in bringing about closer contact and more sympathetic understanding between humans.

I do not want war. I do not want violence. I do not want oppression. And I see in unity of

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understanding a positive prevention of these things. If all others subscribe to this purpose I see a happier, kindlier, more tolerant humanity. I at least can do my part, and I set this day as an example of all days to come in the personal responsibility that is mine to perform my duty to others. This day I will prove to myself that I can rise above anger and ill humor and by the nature of my thoughts lift others to the same level and largeness of spirit. This day I will do my duty, with pleasure and with unselfishness purpose, satisfied to find within myself the force of higher control and finer purpose.

CHAPTER LIII

THIRTY-FIFTH DAY—MY POWER

My personal power as an individual I plainly see is my superiority over temptations of vice or weakness. My power is therefore purely my power over myself, and masterful people who are accepted as leaders are such only in their mastery of themselves.

To sway others I must attain a larger measure of power over my own thoughts and actions. I must cultivate deliberation, poise and the sense of my own self-mastery. I must not easily be swayed. I must weigh things with more care. I must combat influences which will weaken my own powers of volition. I must not fear to refuse those persuasions of my friends which I do not wish to accept.

I must gain a greater superiority in knowledge and understanding, in attention and will, in reason and imagination. I must have larger fields

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of experience, bigger purposes for accomplishment, a larger faith in my abilities.

My power is a thing of growth and I see why it is more often reposed in those of mature years. My power is the force of my personality, my total self. As an individual my personality will be strong as I am true to myself. My personality is a different thing from the personality of others—to perfect it I only am given the key to its nature. To improve it and make it interesting, engaging, and forceful it must be its purest expression of itself.

To live, power must be just, and tempered with kindness and good will. If it becomes tyrannical it creates forces against itself which shall surely win over it. True power is to inspire others, to lead others, to help and lift others to efforts they can not make alone. Abuse of power is to thwart others, to stultify their efforts, to force them. Force implies obstacles. Power implies a joining of effort and cooperation in purpose. This day I will give to the improvement of my personal power over myself and its use for the benefit of others.

CHAPTER LIV

THIRTY-SIXTH DAY—MY DISPOSITION

EMOTION is a force created by other mental forces and in turn the creator of mental forces. Good humor, contentment and kindliness are all emotions. Sour temper, dissatisfaction and anger are also emotions of opposite nature.

The force of good humor, I must admit, helps expression, prompts action and creates the force of interest. It turns the mind to outer things, breeding achievements and inspiration. Ill temper turns the mind within, creates the forces of grievance and vengeance. It slows the speed of ideas, hinders expression and kills inspiration, hope and every helpful emotion.

My disposition, therefore, is a force to help or hurt me. Contentment and kindness are mental strengths as certain in their operation as strong will or trained attention. And since all mental forces are interchangeable there is no need for unhappiness and the principle of constant happiness lies

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within my own mind. Injury to me should promote pity rather than vengeance, since that but hurts me more.

This day I will be light in heart to prove to myself that my every day may be bright if I will avoid or surmount the pettiness and narrow outlook of the misinformed and hopeless. I will examine my disposition, noting its defects, correcting its weaknesses, exercising its constructive sides.

CHAPTER LV

THIRTY-SEVENTH DAY—MY NATURALNESS

NATURALNESS is honesty of speech and action. Natural people are not actors. They are sincere, unassuming and wholly frank. Their friends like them for precisely what they are. Their acquaintances find them simple to understand and seek them as friends. In business the natural man is trusted and respected. He is easy to do business with and there are no jokers in his contracts.

Our natural gifts are the finest we possess. We can never long successfully act a part that is not ours and when it is attempted it is at the cost of our truest abilities.

It is another attribute of naturalness, I see, that marks one man from another and gives him individuality and personal character. To ape another person and his characteristics is to depreciate one's own.

This day, I will cultivate a greater naturalness.

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I will avoid affectations and all insincerities. If I find qualities non-existing which I would like to be mine, I will practice them but never act them. My character is subject to my control and improvement, but pretence is never the reality.

Just to be natural is the simplest thing to do, and yet the natural person is often hard to find, and when found is loved as no actor of a part is loved. The natural individual is always a more interesting and real being than the one who puts on the mask of fictitious rank in society or the absurd caste of wealth.

If others like and love my natural self, then am I secure in such friendships as shall be mine. And will not my very naturalness rob others of their pretensions?

CHAPTER LVI

THIRTY-EIGHTH DAY—MY IMPERFECTIONS

I SEE that if beings had no imperfections there would exist no inequalities of character or knowledge. Perfection is truth, and the nearer I approach truth in my every thought the nearer shall I approach perfection.

I now see why it is that we constitute ourselves as judges of others and that we bow to the judgments of others. But I further see that I have a recognition for truth and that there is within me the principle of exact judgment of what is true or untrue. I am a better judge of my imperfections than others, if I will but honestly face my own judgments. If I am too ready to excuse my imperfections I shall not cure them.

Many are the tricks by which I excuse my imperfections. I even make a virtue of them, when more logical excuses are wanting. I point to other quali-

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ties that are fine, saying that these overwhelm my vices, but I convince nobody, not even myself.

This day I will view my imperfections with keener criticism and formulate actions that shall correct them. I shall not allow the myth that perfection is unsociable or more than human to blind me, but I shall know that perfection brings people closer together, and that I shall know far dearer friendships and pleasures in others and they in me if I can but approach the common recognition for the things which are true.

CHAPTER LVII

THIRTY-NINTH DAY—MY PERSISTENCE

I SEE in my power to persist a relentless and ultimately certain power of accomplishment. Persistence knows no failure and no compromise. It scoffs at burdens and odds. It never deviates from the object of its purpose. It is the quality of the successful and the arrived. It is luck. It is opportunity.

My power to persist may overcome my greatest deficiencies. I see business men, to whom education and opportunity have been denied, succeed merely because they could persist. I see the results of persistence in every fine work of art, in every useful thing made by man, in every nobility of character.

This day I will review my objects in life as they present themselves. I will see those purposes dear to me in a new persistence which has already brought them nearer. I will see again the possibil-

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ity of human achievement of any rightful objective and I will persist with renewed strength.

The power of persistence is a mental force that refuses to cognize distractions but turns every helpful influence into new forces of purpose and will. My powers of persistence are mine to control. This day will I control them and rejuvenate them, never allowing them to be snuffed out by the forces of despair or by the suggestion of less inspired individuals. My persistence is my certain power to reach my desires. I know its certainty and nothing can destroy my knowledge.

CHAPTER LVIII

FORTIETH DAY—MY EFFORT

I FEEL a sense of effort in my physical and mental actions. This sense of effort is reduced with each repetition of a physical or mental act. And so I see that the greater effort I put forth disposes me to achieve bigger things with less effort.

If, however, I allow the sense of effort to sway me from accomplishment, I form reactions of failure which I shall find double difficulty in overcoming.

I further see that there would be no sense of pleasure in achievement were it not for the resistance I overcome. The things that are easy to do never command my admiration either for myself or others. Even the feeling of monotony is merely the outcome of actions which oft repeated find no sense of effort in their repetition.

Unless, therefore, I set myself tasks that shall require effort, I will find life monotonous and un-

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interesting. I shall find no cheerfulness or pleasure in life and dissatisfaction with myself.

The effort I must put forward is therefore a privilege rather than a burden. It is a challenge which should inspire me rather than a barrier which should leave me forever on the uninteresting side of life. Effort is the means by which I may become a happier, bigger being; by which I may find self gratification. This day I will welcome effort and by my ready welcome of the battle send effort to cringing and crying for mercy. Thus shall I ultimately know no effort, but think in ideas of achievement only.

CHAPTER LIX

FORTY-FIRST DAY—MY INFLEXIBILITY

I SEE that inflexibility of character is an important quality when it is founded upon right. To be swayed from rightful desires or sound convictions implies a dangerous weakness.

Inflexibility in my principles, in my moral attitude, in my ethical standards will gain the respect and confidence of others, as I give respect to those in whom I find it characteristic.

That the many are easily swayed is no excuse for flexibility in my decisions.

This day I will be unswerved by those things which I know are contrary to my progress or well being. I will rest contented and feel secure in my knowledge of right.

I will, however, recognize the difference between inflexibility and obstinacy and between strength of character and arbitrary use of power. I see in obstinacy a closing of the mind to any but one idea,

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while inflexibility implies a basis in reason and decision. Arbitrary positions, I see, are those of power purely, while inflexibility implies relinquishment to higher powers than those of the individual.

Without inflexibility there can be no development of character, individual skill or superiority. Inflexibility has made great musicians, doctors, preachers and business men. Without this quality there is no self control, but only when it is founded on wisdom, right and duty to others, does it reach its highest value as a personal possession.

CHAPTER LX

FORTY-SECOND DAY—MY RECREATION

I SEE the need of play and recreation. But I also see that to gain greatest enjoyment from it, the right to it must be earned. I further see that too much recreation robs it of its pleasure and its sense of privilege.

My recreations may be of value to me in my life, if I choose them with greater wisdom. And while many shrewd business men hold out appeals to me of various kinds which seek to entice me to worthless recreations, I shall hereafter make the most of my leisure, so that I may have more permanent value than the sorrows of the latest movie heroine.

My health may be greatly advanced by wise choice of recreation. My breadth of knowledge may be widened by wise recreation. My memories may be beautified and made immeasurably more interesting if I but take advantage of my power to cultivate wider interests.

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My choice of reading either improves me or wastes my time. My indoor and outdoor hobbies either waste or promote my health. My excursions are to places of high interest or trivial, easily-forgotten places.

This day I will examine my recreations, planning them with greater wisdom and making them serve me while they refresh me. I will find things of greatest interest to me and to others, making me more interesting, active and keen in all affairs of men.

CHAPTER LXI

FORTY-THIRD DAY—MY INSPIRATION

AT times I find within myself a power which I call inspiration. If I could but know the forces that compose it I could call it into being at will, and impart it to my work.

I see in inspiration the consciousness of power to achieve. I see in it the expectation of achievement. I see in it the force of emotion, stirring me with its subtle power, tingling, prompting me to do, to act, to accomplish! I feel it now, this insight, this power. I can produce it if I will not stifle it. Inspiration is a force within me which is subject to my will and my mind.

This day I will bring inspiration to bear on the tasks I wish to touch with its magic and move with its force. This day I will give inspiration to my purposes and my plans, for in inspiration I see the touch of sublimity which makes my thoughts transcend the commonplace and mount the pinnacles of

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genius. Sources of inspiration abound around me
—objects of inspiration await the touch of its wand
—but most inspiring of all is my knowledge that I
can thrill to hope, to achievement, to mastery by
this power which is my very own.

CHAPTER LXII

FORTY-FOURTH DAY—MY OPINIONS

I FIND in my opinions of people and things a number of ideas of very strong controlling influence upon me. If these opinions of mind are sound, as I believe they are, they are valuable as sources of thought and action.

But I further notice that others are motivated largely by their opinions, many of which I have no hesitation in saying are entirely wrong.

And so I see that our opinions are ideas to which we have given the force of belief, and like any belief we accept nothing which contradicts it.

Are my opinions well founded and the opposite opinions erroneous? Do others see the error in my opinions to which I am blinded by belief?

This day, I will be more judicious in stating my opinions. I will review them as they come to my mind and will modify or correct them as they appear in this day of my larger knowledge. I shall

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probably find that many of them were determined upon by me years ago and that today, if I but examine them, I shall find that I have long been guided by the limited views of my immaturity.

My opinions largely form the outsiders' estimate of my character. Do my opinions properly present me to them or to myself? Do I exercise sufficient care in accepting as my opinion the hasty thoughts of which I hear and read? My opinions show my depth of analysis, my clarity of understanding, my moral standards, my vision of things. My opinions shout my character to the world, while I naïvely feel that, being mine, they should be acclaimed by all. These opinions of mine are important, I see, and it is high time I looked them over.

CHAPTER LXIII

FORTY-FIFTH DAY—MY DELIBERATION

I SEE the value of deliberate thought and action. Rash and hasty thought lacks accuracy and care. Deliberate thought gives clearer concepts, surer decisions. Deliberate action gives poise and certainty.

Sudden impulses are the indication of strong and ungoverned emotions, weak and unconsidered thinking, uncontrolled attention. Impulsiveness is frequently followed by regrets, and because impulsive actions are unnecessary, they lower self-esteem when they are misdirected.

This day I will be more deliberate. I will exercise more care in the things to which I attend; I will exercise greater control of attention and will in all my reasonings, and I will consciously direct my actions. To give myself new perceptions to strengthen my sense of deliberation, I will make my simplest actions deliberate. My walking, the

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way I pick things up, the manner in which I address others, shall all be given a greater deliberateness. All shall give me the sense of control rather than impulsiveness.

I see in those whom I consider mentally and physically strong a determined, intentional attitude in all their ways, and I now see that this outer visible evenness of manner and exactness of motion and speech is really an indication of inner control which they have acquired.

Even now, as I find my conscious forces focussed on the idea of strong and deliberate control, I feel a higher sense of power within me. I can produce the force of will at will. This day I will employ my will to govern my deliberation in thought.

CHAPTER LXIV

FORTY-SIXTH DAY—MY FUTURE

WHAT I am today has been largely the result of my thinking up to this time. My strengths, my abilities, my friendships and my every situation has been largely governed by my own actions.

What I will be at a future time will be governed by my thoughts and actions between now and then. Whether I succeed in my rightful purposes, whether I find life daily richer in beauties, labors and comradeships is within my power to say. Whether I reach a secure and calm outlook upon life, a wise and discerning perception, a just and generous attitude, a productive and progressive usefulness, is governed by my actions now.

I recognize that the viewpoint which reaches ahead but a week or two is a narrow viewpoint; that the vision which perceives a nature and character that the years shall produce is a finer purpose.

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I see that the life that shall satisfy me then is greater far than this I lead today.

This day I will create purposes into the far future. My future condition shall be a perception to modify my reactions to the things I view today. Respect, character, reputation are things of growth. Understanding and wisdom are reached step by step each minute. Kindness, sincerity, humility are developments. This day I will make faster progress toward my future nature and ability by making each step true and sound and firm.

My truest nature is subject to my daily discovery. This day will I discover in myself the fine and hopeful purposes that even a limited knowledge tells me are innate within me.

CHAPTER LXV

FORTY-SEVENTH DAY—MY SECURITY

COMMON to all people, I am subject to superstitions, most of which I do not recognize, which fill me with unfounded dreads of varying natures.

I am subject to fears at times which destroy my thinking and acting powers, but which I always recognize as having origin.

My sense of security I never know but as a feeling. That I am protected from all base things if I but obey the laws of my mind, is a truth that I feel, but whose origin is above my powers of analysis. It is natural for me to seek the origin of my fear, and as I analyze it, and turn the force of fear into one of understanding, I feel that my fear has disappeared indeed, and has been destroyed by the very force of understanding.

Not so with security, for the more I understand it, the clearer is its truth apparent, and the forces

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of understanding instantly return to new forces of solace and poise and an abiding security.

If I meet with fear, I shall this day understand it and destroy it. I will put trust in the laws of truth, knowing my fear is a mis-relation of ideas; that fear is based on ignorance and security on truth. That to hold fear is the worst lack of insight into mental laws of which I can be convicted.

Superstitions, fears and hates are reminders of lack of understanding, and, knowing them as such, I will use them as starting points for greater knowledge; but never permit them to motivate me, for then I shall add error upon error to my unhappiness and bewilderment.

CHAPTER LXVI

FORTY-EIGHTH DAY—MY FAITH

HOPE is more than a vain emotion to color the murk of half-seen reality. Hope exists. Hope is a force, a power, which if I apply it can overwhelm despair and enthrone itself and all its kindly friends. Hope knows no rebuff, for it lives in high places. Its vision encompasses eternity; its wisdom eternal wisdom; its knowledge is consciousness of the everlasting laws of right and compensation.

Faith is hope that knows itself. What hope pictures, faith predicts. For faith knows that hope never overestimates its desires. Faith, born of obedience and humility, is knowledge and reason. For true faith recognizes its own reality; and, seeing the laws that give it existence, puts trust in the self-same laws as real. Faith surmounts parts of reality, for faith is bred of all reality. No man exists but by faith in others and himself, and no

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man can stifle this great force within him. Why then should I attempt it?

Charity is not to give, but to receive. For, little as I may be able to help others, I lift myself to great heights of happiness by my small effort. In giving little, I gain much. In lifting a little, I myself rise to lofty emotions of compassion and love, of sympathy and a sense of glorious power.

This day I will make greater use of my powers of hope and faith and charity.

CHAPTER LXVII

FORTY-NINTH DAY—MY ASPIRATION

ASPIRATION lifts my thoughts, tinges them with the principle of prophecy, guides my actions toward fine destinies. Aspiration is a force which prompts reactions of inspired work and creates the forces of hope and promised reward. The past is past. If I magnify its effects I build a wall before the future. Aspiration surmounts any barrier of the past and clears my eyes to a beautiful view of the road before me.

Contentment with myself may be lost in a moment; but still how permanently may it abide with me if I will but obey, if I will but do my duty as my honest view presents it to me, perform my tasks as I see them, just do my best. If I am then found wanting in my own mind I charge myself with unwise impatience, of disobedience to the law of development and evolution of human progress and knowledge.

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If I do not confound discontent with aspiration, I may find these waitings and slow movings necessary, and save myself the unproductive and disturbing force of discontent.

Aspiration may reach pinnacles while discontent sees only the clouds about them. This day I will rout discontent and turn this force into the powerful and uplifting force of aspiration. Come Imagination! Come Will! Let us see what fine thing we can do this day.

CHAPTER LXVIII

FIFTIETH DAY—MY LOVE

LOVE is pure consciousness, perfect understanding, supreme confidence, devout humility. Love is not blind. Love has a vision clearer than human eyes, an existence more lasting than human forms, a tenderness far gentler than human hands.

Love is perfect as understanding is perfect, as will is balanced by subjugation, as self is overwhelmed in the desire to serve. Love lifts man more nearly to Heaven than any force within him.

Love marks the work and ways of men; it changes faces and voices, it is a force so powerful that it may draw to itself all the hunger of humanity from high or lowly place. Love endures through centuries of time. Love finds a response where power and force are unanswered.

The best beloved individual in your circle, in any circle, is he or she who loves the most, who serves, who sincerely sympathizes, who cares for others.

REACTIONALYSIS

I must hold on to love, nurture it and trust it,
for love will turn ugliness into beauty, failure into
sublime success, sorrow into sympathy, and weak-
ness into an unconquerable power!

All Days must end; but e'en the Sun
Must set ere it can rise to meet
Another Day!

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